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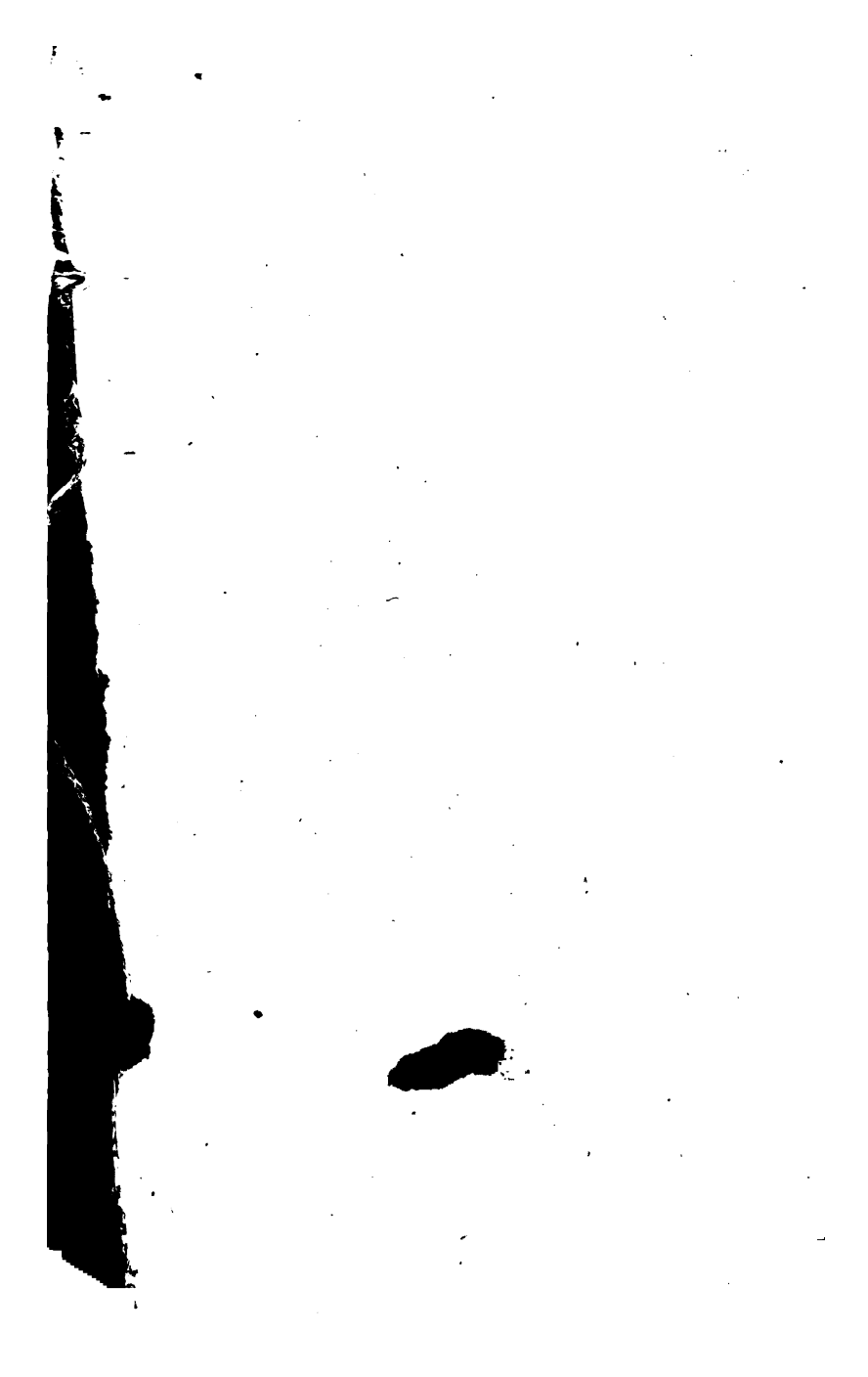


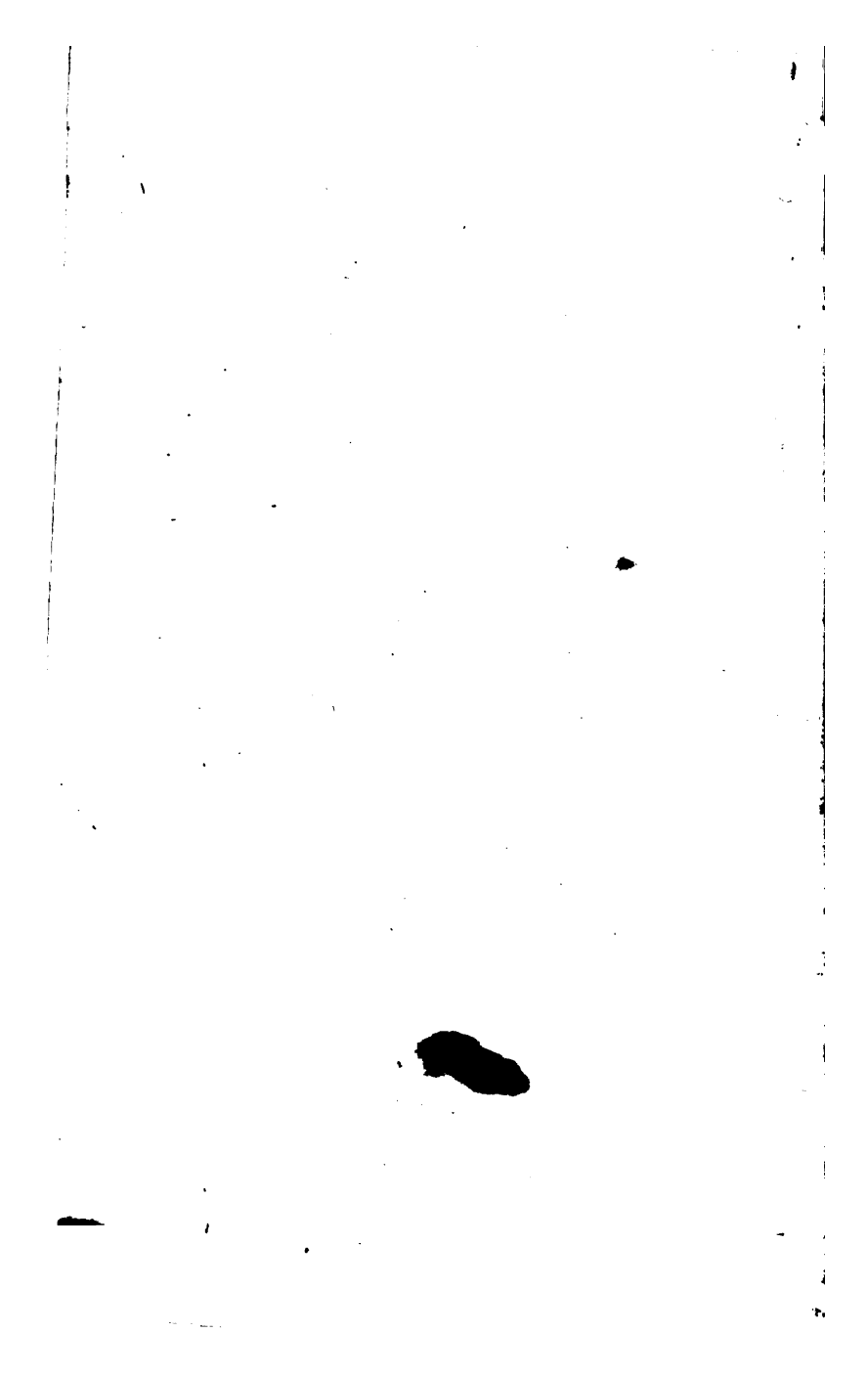
*W. D. Wesson*

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A  
T R E A T I S E  
ON THE  
NATURE AND IMPORTANCE  
OF THE  
SACRAMENTS,  
IN THREE PARTS.

PART I.—ON SACRAMENTS in general: Showing their Nature, Necessity and Importance.

PART II.—ON BAPTISM. Attempting to illustrate what the religious meaning and design of it are.—Who are the proper subjects.—And what is the proper mode.

PART III.—ON the SACRAMENTS, as connected with the COVENANTS.

WITH A SUMMARY; AND APPLICATORY  
CONCLUSION.

ALL FOUNDED ON THE  
SCRIPTURES.

All is composed on a NEW PLAN.—No Author is referred to, *pro.* or *con.*—Nor any Person or Party disputed through the whole TREATISE.

BY EBENEZER CHAPLIN, A. M.

Thus saith the LORD, stand ye in the WAYS, and see, and ask for the old PATHS, where is the good WAY, and walk therein, and ye shall find rest for your Souls. *Jer. vi. 16.*

Make STRAIGHT PATHS for your feet, lest that which is lame be turned out of the WAY, but let it rather be healed.

*Heb. vii. 13.*

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## INTRODUCTION.

**I** SHALL make no Preface, Advertisement or Apology, for writing what is here offered ; otherwise than giving a few hints, in this my Introduction.

I HAVE not gone in the track of any Publication, I have ever seen on the subject ; nor of any opinion or hypothesis, I have ever heard advanced. Neither do I undertake to oppose, or controvert any Author. I have therefore, no occasion to make any Apology on the one hand for occupying ; nor on the other for obstructing, the Paths of others.

TAKING the Scriptures for my guide, I have searched after the *Old Paths*, the good *Way*, and have endeavored to clear it, so that all may walk therein. And it appears to me so *straight*, that the lame need not be turned out of the *Way*.

AND though the *Old Paths*, are what I here enquire after, and endeavor to clear ; yet those ancient *Paths* have so long been unoccupied ; and by various means become so incumbered, that the clearing of them, seems properly *New* at the present Day. And I doubt not, that those *Old Paths* which I here essay to clear, will appear *New* to all who occupy or survey them.

IN going straight, it unavoidably intersects the Paths of others ; yet I leave every one unmolested ; I therefore see not, why I may not justly expect to be unmolested myself. However, if any should molest me ; if I should live, and have tolerable health, I shall endeavor to defend myself.

## INTRODUCTION.

But I trust no one will have occasion to molest me ; for though I unavoidably intersect the Paths of others, whereby their way, may perhaps, be somewhat obscured, and not appear so plain as heretofore ; yet no one will need to feel himself, thereby disoblged or injured ; for if his own *Way* should still appear plainest ; he will travel in it, without molestation or obstruction : Or if he should think that the *Old Path* I have cleared, is plainest, and travel therein, I hope he will find no inconvenience thereby.

THE principal inducement to write what is here offered ; was finding in several instances ; that persons who, for sometime, had been seeking to find the right *Way*, as to Baptism, without satisfaction ; were fully satisfied in their minds ; on hearing me explain it, as I have done in this composition.

BUT though Baptism, was what I at first contemplated : Yet when I began to write, I thought it might be of more service, to take up the matter Systematically as to *Sacraments*, as I have done in this Treatise, and I hope what I have written, will afford some light to my fellow creatures ; and that I may have the satisfaction, of finding that I have not labored in vain.



## P A R T I.

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ON SACRAMENTS in general : Showing their  
Nature, Necessity and Importance.

### DEFINITION OF SACRAMENTS.



SACRAMENT, as has long been used in Divinity, may be defined ; to be a *Sign* or *Token* of something sacred and holy. It is an outward *Sign* or *Token*, familiar to our senses ; or faculty of discernment ; as a medium, to lead the mind, to the apprehension of some holy or spiritual things, which are invisible : and to maintain in the mind, a proper sense, of those invisible and spiritual things ; which are signified by those *Sacramental Tokens*. Which, by virtue of God's institution, have a fitness in them, to excite and maintain those apprehensions and sense ; which it is proper for creatures to have of the Deity ; and of the relation his creatures stand in to him.

These *Sacramental Tokens*, must be carefully distinguished from *Idolatry*, on the one hand, and

*Shadows* on the other. The *Necessity* of *Sacramental Tokens*, arises principally, if not wholly, from the impossibility of creatures apprehending absolute Deity ; or conceiving of the mode of his operations ; from which it becomes *necessary*, to have some visible sensible *Figure*, or *Token* of God's existence ; of the effects of his operations ; and of the relation of his creatures to him. But *Figures* are not *Similitudes* or *Images* of the things denoted thereby ; though sometimes they may in some respects resemble the things denoted.

Idolatry, no doubt arises from the same source, viz. the impossibility of creatures apprehending absolute Deity. By men's becoming vain in their imaginations ; they feign to themselves, some *Image* or *Similitude* of something, to represent Deity ; or his operations or perfections. But God has strictly forbidden, the pretending any *Similitudes* of himself, or of the mode of his operations or perfections. When he spake with an audible voice, to his people at *Mount Sinai*, he showed them no *Similitude* ; and uses this as an argument with them, that they should never make or pretend any. Deut. vi. 12, 15, 16. Hence all feigning to ourselves, any *Similitudes* of God ; or of the mode of his operations, is Idolatry. Hence also all pretending to develope, or describe any of the incommunicable perfections of God ; or mode of the Divine Exercises ; or operations, is of the nature of Idolatry. For all words which can be used must be such as relate to creatures, to express something concerning them ; and to apply them to Deity, must be a virtual comparing him to creatures, in those things, wherein there is nothing in creatures, nor can be any thing in them, which compares with those perfections.



On the other hand, as to shadows ; they are not the very image of the things they represent or to which they point. Heb. x. 1. The nature and design of them, are to lead to a *substance*, hereafter to be attained.

But a *Sacrament*, is a *Figure* or *Token*, of some thing or things, now existing ; which it concerns us to apprehend ; and is designed, to excite, quicken and maintain in our minds, a proper sense of those things.

But after all the distinctions we can make, it depends wholly on the divine Institution, to make them proper and efficacious, for the purpose, for which they are designed. And it highly concerns us, to examine into their true meaning and design ; what we are to understand by them, and how to improve them ; that we may not degenerate concerning them, either into *Insignificancy* or *Idolatry*.

### *Nature and Necessity of Sacraments.*

THE more fully to understand the *Nature* and *Necessity* of SACRAMENTS, we are lead to contemplate the Creator ; also the Creation. And consider the Relations of things in the Universe.

GOD the CREATOR eternally existed a SYSTEM or SOCIETY of DEITY. A *Plurality* in *Unity* ; possessed of most perfect, and consummate attributes, and Perfections for general Good.

The Deity did not exist, in *simple personality*. For if he had been, but a mere *simple personality* of Existence, there could have been no possibility, of any such things, as are called the moral Perfections of God. There can be no such thing as *Righteousness*, where there is only, a mere simple personality of Existence. For *Righteousness* is a relative term ; or a term expressing the Relation, of ration.

al Intelligences to each other. In order for there to be, any such thing as *Righteousness*; there must be a *subject* and an *object*. So also of Love, which is the foundation of all moral goodness; there must be a *subject* and an *object*; a person to *love* and a person to be *loved*. We can have no Idea of love where there is a mere simplicity of Existence. So also, it may be said of *Holiness*, which consists in general, or universal Love or Benevolence. Hence it is evident, to a demonstration, that God eternally existed in a plurality or diversity of persons; or could not be *just*, *righteous* or *holy*: Because all those attributes are relative terms; requiring a *subject* and an *object*, to have any Idea of them.

Moreover, in all the things we are acquainted with, absolute *simplicity*, cannot multiply or increase. Which affords another, very considerable argument, that the Deity did not exist in simplicity.

Accordingly, he very early revealed himself, existing in a plurality of Persons, before he had finished the Creation. Gen. i. 26. *And God said let us make man in OUR IMAGE, after OUR likeness.* And the Plurality of the persons, in the Deity, is abundantly alluded to, in various places in the Scriptures; and expressly asserted, in many places. Christ very abundantly, teaches this Doctrine; speaking of himself, the Father and the Comforter, the Holy Ghost: And expressly asserts the three persons in the God Head, in his institution of Baptism; and ordering it as a motto for that holy *sign* or *seal*. And the Apostle John by divine inspiration asserts, "There are three that bear record in Heaven, the Father, the Word and

the Holy Ghost ; and these three, ~~are~~ <sup>are</sup> one." 1 John v. 7. <sup>a</sup>

Thus it appears, both by reason and Scripture ; that *GOD* exists a *PLURALITY* in *UNITY* ; a *SOCIETY* and *SYSTEM* of *DEITY*. Hence it is natural for us to conceive, that when he entered on the Work of Creation ; he created all things, in a *GRAND SYSTEM*. All placed in certain relations, one to another, fitted to serve and promote *GENERAL GOOD* ; endowed them with properties, fitted to maintain their Existence, and Relations. We are lead to conceive, that on this Plan, he made the Whole Creation ; one compleat uniform *System* ; both material and immaterial, in that six days, of which we have an account in the Bible. This appears not obscurely hinted in the first Chap. of Gen. But is expressly asserted in the 2d. Chap. 1st. verse. *Thus the Heavens and the Earth were finished, and all the Host of them.* Also Exod. xx. 11. *For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is.*

I said it was natural for us to conceive, that God made all, the whole Creation, material and immaterial, in the Six Days, of which Moses speaks.

Perhaps it would not be over assuming, to say, we are also philosophically lead to conceive so. For if part of the material bodies, were made at one time ; and afterward, another part were made, and annexed to the first ; it must naturally, bring on new relations, among the Bodies of the first :

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<sup>a</sup> I shall not here trouble myself, or reader, with a dispute about the authenticity of this Text. I profess to build wholly on the Scriptures, as we have them ; have therefore good Authority to quote it ; and I fully believe it is genuine. However, if that Text was expunged ; the Doctrine of the Trinity is amply supported without it.

The powers of attraction, and gravitation in the new, would act so unequally, on the Bodies of the Old, and disballance them; in some cases accelerate, in others retard their velocity, as to throw them into confusion.

Not that it is here to be understood, as suggested, that it would be impossible, for God to annex a new system, to an old, and preserve them from confusion. But what is here advanced, is, that it seems unnatural, unscriptural and unphilosophical, to conceive that the Creation was done by parts; made one after another. But it seems most natural, scriptural and philosophical, to conceive the whole progressing to its place and order at once.

If we join with the Psalmist, Psalm viii. 3. *And consider the heavens, the work of God's fingers, the moon and the stars, which he hath ordained*; it may help to expand our thoughts; and enlarge our apprehensions of the greatness, wisdom and power of God: And establish the above Idea of his Works.

The doctrine of the comets, well concurs, with the above Idea of the Creation, being made all at once; and in an exact system. By what we are taught about them; they appear to be couriers, from the sun or centre of one system, to another; or as Ligaments, to connect the several systems, into one great universal System: And by passing from one to another, maintain their Ballance and Relations. This Use, or design of the comets, naturally results, from what we are taught about them. For they are said, to go in various directions; not regarding, the signs of the Zodiac. And though Astronomers, have not been able, fully to investigate the course, and periods of many of them; yet there is one, whose periodical revolution, is said to be well ascertained; and is found to be 575 years.

And suppose its velocity, to be no greater, than that of the Earth in its annual Orbit ; that Comet in its aphelion apex, would be about one hundred and seventy thousand million miles distant from our sun. But it is said to go in its perihelion eight hundred and eighty thousand miles in an hour, which is thirteen times swifter than our Earth moves in its annual orbit : But suppose the Comet's mean velocity, to be ten fold that of the Earth, it would carry the Comet, about a million million and seven hundred thousand million miles from our sun, in its aphelion apex. This I think, philosophically leads to suppose, that there must be an attracting body, at that extreme, of the Comets orbit, to excite and maintain its motion and velocity ; and to form an impetus for its return : For I cannot conceive, that our sun, should act upon it, at such a distance, so as to give it sufficient force and velocity, to traverse all that space, of so many hundred thousand million miles.

Another consideration, which argues strongly, if not conclusively, that the Comets have an attracting body, in the aphelion extreme of their orbit ; is, that the Comet above mentioned, which is 575 years, in its periodical revolution ; being calculated, up to the creation, leaves a fraction, of about 500 years ; which will necessarily place that Comet, at the creation, about 75 years, in its recess from our sun ; which is about a quarter of the way from our sun to its aphelion point. This being the case, there must necessarily be an attracting body, in that aphelion apex, three times as big as our sun, to continue it in its recess. Or a continual miracle, to carry it on contrary to the Laws of Nature ; for according to the Laws of Gravitation, it seems, that it must have come directly to our sun, as the

only attracting Body, with which it was connected. But it seems too derogatory, to the divine wisdom, and power ; to suppose, that in his Creating his System, he did not create, powers, laws, qualities, organs and relations, amply sufficient, to maintain their motions, and relations ; without a continual exertion of miraculous operation. He upholding, what he had created.

By what has been said, we may have some faint Idea, of the Stupendous works of GOD. In wisdom he has formed all things, even material existences, in a glorious System ; compleatly fitted, to serve and promote general good. And though we cannot comprehend his works ; yet we can discern something of their System, their Glory and Beauty, sufficient to fill us with astonishment ; and deservedly to excite in us adoration, esteem and love, to such a glorious being who made all things very good.

Perhaps sufficient has been said, of material existences ; hinting at their system, powers, beautiful order and arrangement in the great system of Existences.

Something now will be attempted, enquiring into the System, and relations of Spiritual existences, or rational Intelligences.

*First*, Concerning the ANGELS.—They are a part of that great and glorious System, which God made ; when he created, *the Heavens and the Earth, and all things that are therein*. I am not insensible that many, and perhaps most people, are in the habit of supposing, that the Angels were created, long before what Moses calls the beginning of the Creation. They suppose that the words in Job xxxiii. 7 ; saying, *The morning Stars sang together*, at the time, of the creation of the Earth, proves

that the Angels were created some indefinite time before. For it is supposed those morning Stars which sang, were the Angels. But allowing they were the Angels ; yet I see nothing against their being created, in these Six Days of the Creation, of which Moses speaks. For they might be created, the first Day ; about the time, of the first springing forth of light ; and be called *morning Stars* in allusion to that ; in that view they would be eminently *morning Stars*, rising the first morning that ever existed. And then they would have, all the rest of the week, five days and a half to sing, and rejoice ; feeling their own consciousness, of newly springing into existence ; and viewing the wonderful works of God, progressing to perfection. We may readily conceive, they would likely be transported into an ecstasy of delight and rejoicing. But what they could be employed about, before any other Creation, besides themselves, was progressing, perhaps no one can devise. Before other things were created, there was nothing for them to do, of what they are represented, as made for ; and as their name signifies. For ANGEL signifies a minister, or messenger. They are abundantly represented, in Scripture, as attending upon God, in the carrying on his providence, in this world ; and as having very particular concern, for the prosperity of God's cause in this world. Christ says, *there is joy in Heaven, over one sinner that repenteth* ; Again, *there is joy in the presence of the Angels, &c.* Luke xv. 7, 10. So that the Angels, evidently appear, to belong to the same System of Intelligences we do. Many other places might be adduced, to the same purpose. But God's asserting, that *he made the heavens and the earth, and all the hosts of them, at that time*, may properly su-

percede, any further investigation, of that point. Hence they are a part of the System we have knowledge of, and are in a special relation to mankind. Though their creation, appears to be different from ours. For by the account, the Scriptures give of them, they all exist as collaterals ; though not as equals ; for there is an *Archangel*, and different orders, as *Cherubims*, *Seraphims*, &c. So that, there are rank, order, grades, superiority and subordinacy among the Angels. Thus it appears, they were created, in a Systematical arrangement ; and organization, fitted to act a glorious part, according to their relation in the great System.

Something may now be said as to the creation of this WORLD, in which God has placed us. Here God has given us, a particular account of his procedure, in creation. Here he formed a most glorious System, of Animals and vegetables, all exhibiting a glorious specimen of his Divine Wisdom. Here in this little part, or branch of the great System ; we have a Sample of the whole. For here, we have a System of Fossils, Vegetables and Animals, in such gradation, as is truly astonishing. And finally Man, as the final finishing, a Focus of of all God's works. A wonderful System, as we may say, in miniature ; resembling the universal system of Existences, both material, and immaterial, including even God himself. Not that it is here to be understood, as suggested, that man was made in a resemblance or image of absolute Deity. That is impossible. And for us to imagine a resemblance, or similitude of absolute Deity, is Idolatry, and strictly forbidden. But what is here intended, is that man participated of all the communicable perfections of God ; especially, of the System, and relative perfections of the persons of the Deity.



For thus God himself said ; *Let US make man in OUR image, after OUR likeness ;* and let THEM have dominion, over the fish, fowl and cattle. Gen. i. 26. Verse 27. *So God created man in his own image in the image of God, created he him ; male and female created he them.* This is a plain assertion of God, that he made man in his own Image, as to PLURALITY in UNITY and Dominion. His expressing his own *Plurality*, as the pattern, by which he would make the man ; and speaking of the man in the same terms both *plural*, and *singular* ; plainly shows, that the *Union of Plurality*, of the persons of the Deity ; was the principal thing, in the Image of which, he made Man : At the same time evidences, that he made the whole system of man ; all that he should ever multiply into ; in that man he then made. This seems to be the distinguishing characteristic, between *Man* and the *Angels*. For no doubt they were made in the image of God, as to knowledge, righteousness and holiness, as much as Man. But we have no account, that gives us any reason to suppose, that the Angels were made in the image of God, as to *Plurality in Unity*, or dominion.

The creating of the man, the *whole in one* ; then making the female out of the man ; and making them, capable of multiplying ; is a thing wherein the man resembled God in his creative power, which the Angels did not. So also the *Plurality* of the Man's Soul and Body, and being one man ; and the *Plurality* of the parts, and members of the body, and all but one Body ; are an image or resemblance, of the *Plurality in Unity* of the *Deity*, beyond the Angels. God has expressly taught us to consider the parts and members of the body in this manner, 1 Cor. xii. 12. " For as the body is

one, and hath many members, and all the members of that one body, being many, are *One Body* : So also is Christ." And indeed God has made all the things in this world, such a glorious system of *Plurality in Unity*, therein resembling himself ; that Christ used many comparisons, of both Animals and Vegetables, to teach spiritual things, the things of God, as to their *Relations*. Particularly he speaks of himself, as the vine ; and of his disciples as the branches.

It may properly be said, that the world abounds with Systems, therein, resembling God the Creator ; and man the head of this complex systematical world. And it appears that man was made, at the closing up of all God's works of Creation, as the most curious of all the creation. For though the Angels excel in strength, and knowledge, and therein are superior to Man ; yet God hath bestowed more abundant honor, on that part of his great system, which lacked (viz. the man) that there should be no schism in the Body : But that the members should have the same care one for another.

Thus we may consider the whole Creation, as one great and glorious system ; God the Head of it : And all the component parts, fitted and arranged, in exact relations to each other, and to the whole ; so as to serve and promote general good. As in a most healthful Body, all the members, and component parts ; every member and component part, even to the minutest particle, moves, and acts, for the good of the whole ; and the whole for every part.

Thus we may consider all Intelligences, or moral Agents, in, and with the whole, in their proper place every one arranged and disposed, to act for general good ; as the Apostle says, *By Love*

*serve one another.* This is what he calls true Liberty. No more consummate Liberty can possibly be conceived, than for every one to do, as he loves to do; when he loves to act concurrent with the good of the whole. But if the person becomes selfish, and acts for a part, at the expence of others, he is then deranged in the System; and becomes a corroding part, and is so far in a state of death or mortification.

But God, when he made all things, arranged and organized them in such relations, and propensities; both material and immaterial, that of the many things he made; they were all one System, a *Plurality in Unity*; all serving and promoting general Good. And the Man, that most noble, and curious system, of matter and spirit; and nearest resembling God himself, of any thing in the whole creation; and directly connected with God as his Head; was in a most glorious, exalted and happy state. And all things, being perfectly arranged and organized, for general good; *God saw every thing that he had made, and behold it was very good.* Gen. 1. 31. <sup>b</sup>

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<sup>b</sup> I suppose this to be the thing, wherein *Moral Purity* or *Holiness* consists, viz. Moral Agents, or rational Intelligences, being *united*, so placed and connected in such relations and organization, and with such a disposition, as that all serve and promote *general good*.

*Sin* will be the direct contrary; a dislocation, derangement or disorganization; so as to disserve general good. Such of the component parts, as become deranged, are sinful.

There are also terms expressing the relations of natural or material things; which, as the relations of natural things, bear an analogy to the relations of spiritual things; those relative terms, are not improperly adopted to signify similar relations in spiritual things. Thus *uprightness*, *purity*, *cleanness*, &c. are terms, expressing the relations of material things; when they are in proper relations, connections and

But though every thing was made perfect in its kind ; and every thing properly fitted to serve and promote general good ; yet creatures being *finite*, are liable to FAIL, to get out of *place*, to *derange* or *disorganize*. Hence there was a necessity, that means should be provided, to maintain that *order* of relations, arrangement and organization, of the component parts for general good. Accordingly we find, that means were provided, for propagating and perpetuating Animals and Vegetables, by a seminal virtue or quality created in them. We also find, that all these must be supported, by a constant supply of food to animals ; and nutriment

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arrangement ; and are applied to similar relations in spiritual things.

So also the contraries : viz. *Impurity, uncleanness, filth, pollution, &c.* are terms expressing improper relations of material things : Their being deranged or out of proper place : And are applied to similar relations in spiritual things. All uncleanness, in material things consists in things being out of proper place, connected in improper relations one to another. Thus the best, richest and cleanest food ; put on clothes, or on a floor, defile them.

All these terms, and others of the same kind ; though they are nouns in language ; yet, I cannot consider them as names of Existences ; any more than prepositions, which are relative terms, expressing the relations of things one to another ; as *in* and *out*, *above* and *below*, &c. These however are simple relative terms. Those nouns above mentioned, and all such others, are complex relative terms. The terms *Holiness* and *Sin*, are relative terms, solely appropriate to the Relations of Spiritual existences, or rational Intelligences. The others are applied in common, to express the Relations, of both material and Spiritual Existences. But I can have no Idea of *Holiness, Sin, &c.* being *Existences*. For I can think of no genus of existences they rank under. For I cannot conceive they are either *matter* or *spirit* ; and I know of no other Genus of Existences, neither do I know of any *predicate*, that will properly apply to either of them as a *subject*.

to vegetables from the Elements. And the man was to dress, and keep the garden. Thus constant means were provided, to maintain things in their proper arrangement. All which were provided, and instituted by God, in the System of material things, at the Creation.

No less, was it necessary, that there would be *means*, in the moral part of the system, to keep or maintain, rational Intelligences in their proper place, arrangement or organization, in the system for general good. But rational Intelligences, capable of reflection and contemplating spiritual things; are directly connected with the Deity as their head; and are in the relation of dependence on, obedience and conformity to him. And their capacities are such, that it is fitting, for them to contemplate, adore, worship, acknowledge and praise him; as their Creator and Sovereign. But being creatures, how great-soever their capacities may be; yet never could any creature see, or apprehend ABSOLUTE DEITY. It therefore is, as essentially necessary, that there should be some MEANS, to maintain in rational creatures a sense of God; to keep them in their proper place, and relation to him; as it is in terrestrial things, to maintain their life and relations in the System. INFORMATION, INSTRUCTION or TEACHING, are special MEANS absolutely necessary for creatures, to lead them into the knowledge of God, of their relation to him, and dependence upon him. Accordingly, God originally concreated with man, *time* and *substance* for that purpose. And has from the beginning, in all his dispensations towards man, expressly reserved a certain part of the *time* and *substance* he made, for religious purposes. Which reservation, has been various, according to the va-

rious conditions, in which mankind have been. And for any one to withhold ; or pretend to give, that *time* or *substance* ; which God has reserved ; is of the nature of sacrilege. For it is the Lord's ; and is not man's to give, or withhold.

But as God is invisible, and absolutely beyond the apprehension of creatures, there was an *absolute Necessity*, that there should be some visible, sensible SIGN, Token or Symbol of the divine existence, and of the relation creatures stand in to him : Something more than Words, or mere *Information* : It must be a real visible object familiar to our senses or faculty of discernment, an object of apprehension, so conditioned and instituted, as to be properly calculated, to excite and maintain in the mind, a proper sense of God : Of the reality of his existence, and of our *Relation* to HIM. Such a sensible SIGN or TOKEN, so conditioned, is what, in this Treatise, is called a SACRAMENT, and as far as I have been acquainted, has been generally so understood. Such a *Sacramental Sign, Token, or Object of Apprehension* ; always was, and always will be, absolutely and essentially necessary, to excite and to maintain, in the mind that sense of God ; and of our relation to him. Since creatures never have ; nor ever can, apprehend absolute Deity.

Accordingly we find, that God, as soon as he had made Man, placed him with such a *Sacramental Sign or Token or Object*, to maintain in him, a proper sense of his relation to God ; thereby to continue him, in his proper place in the moral system. God had created Adam, had given him life, and all his enjoyments ; had placed him over all the works of his hands in this world, all was given to him and his heirs, that is, to all he should multiply into ; as God had commanded him to multiply.

The Man's relation to all these visible sensible things, was familiar to him; whenever he saw them, he readily perceived his superiority over them; and that they were his own. But his relation to God, his subordination to him, and dependence upon him, needed some *medium* or *means*, to make that constantly familiar to him; for God was invisible. Therefore God reserved; or prohibited him, the eating of the fruit of one tree, in the midst of the Garden. Which therefore, was continually reminding the man, of the reality of the divine existence; of his relation to God, his dependence upon him; that he was his Creator, and that he received all his enjoyments from God. The tree's being in the midst of the garden, made it most conspicuous, where he would most frequently see it, and make this *Sacramental Token* most constant and familiar to him.

By this he was placed in a situation, wherein his relation on all sides, was made familiar by some sensible objects: His relation to the invisible God, by that *Sacramental Token*: His relation to creatures, by the things themselves. All fitted to excite in him most adoring thoughts of God: And to fill him with most transporting exercises of love and gratitude to his Creator. At the same time, the most pure unalloyed benevolence to creatures; and to his help meet, a most perfect love and complacency; forming a union between them, resembling the Union among the persons of the Deity.

Thus the man was formed, fitted and placed in a condition, most consummately perfect, for complete happiness. And doubtless in the best man-

ner, with the best means to preserve him in that blessed state.

But O how short the duration ! We have no account. But it seems it could not be long !

But though Adam was made perfect in his kind, for the time then present ; and was placed in so glorious a manner, for life and happiness ; yet he had to progress, in a course and way of means, according to the laws of nature, which God had created ; and the arrangement in which man was placed, in the system of existences. And though he was at first made in a state of rectitude ; yet not in that state of ripeness, which would not admit of an abortion, or failing. As it is with vegetables ; they are perfect in their kind, in every stage of their growth ; progressing to ripeness ; yet liable to an abortion, through the whole progress ; till they arrive to a state of ripeness, finishing their growth. I think I am fully justified, in illustrating the progress, and relations of spiritual things by temporal things, and particularly vegetables, since Christ himself taught in that manner.

Although God is instantaneous in his existence ; existing the whole of eternity every instant ; without progression or succession in his existence ; yet all his works are necessarily progressive. And I suppose, that as God eternally existed, the whole of *Duration* as well as *Space*, it was just as easy for him in that *Six Days* to create things in *FUTURE*, as in *EXPANSE* ; and that he did, then create a permanency and progressive order, with proper powers, properties and qualities to perpetuate ; and I suppose, that same creation he *then* wrought, is *now* the thing whereby all things consist, and are carried on ; which are according to the common course of nature. The humanity of Christ, and every soul born again unto him ; and all Miracles were not created then. But are the effects of a new creative power, since that first six days,

Thus I suppose all God's works are progressive. That he, by a progressive operation, brought things into existence and order, fitted with powers, properties and qualities to progress and perpetuate in a series of causes and effects, according to those properties which he had created in them : And Adam at the head of all, in this world. All made perfect in their kind ; according to the stage of existence they were in ; every one, and the whole, fitted for the pro-



BUT why did not this blessed state continue ? Were not the best means provided to perpetuate it ? Doubtless. But there was a tempter, a deranged member of the great moral system, who left his place, and like a mortified corroding part proved the means of deranging the man, and defeating him of that superlative happiness.

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gression and advance they were designed for ; according to those laws and properties God had created.

Adam, if he had continued in innocency, I expect, would have progressed, to a certain indissoluble union with God, which would have been that ripeness, that could not be subject to an abortion, or failing ; no doubt of the same kind of union, saints now have with Christ. Who the Apostle says ; *grow up into him, in all things, which is the head even Christ. From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it in Love.* Eph. iv. 15. 16.

I have no doubt, that if Adam had continued in innocency, he would in the same sense, have grown up into the same divine person, and thus have been fixed in a state that he could not sin. Because the head lives, and is infallible, the members are so also. But I have no notion of its being possible, to make a mere creature, without that connection, so that he is infallible ; or cannot sin. But though I suppose that Adam was so created, that had he continued in his primitive rectitude, he would have grown up into that union ; yet, since the fall, by which he lost that constitution ; there must be a new creating in Christ Jesus, in order to that ; because it cannot grow from any thing we derive from Adam.

And I suppose, that when a person is brought under conviction, it is the spirit of God, by a new creative energy, moving upon the inert chaotic faculties of the natural depraved Soul quickening of it into a progression unto life, and union with Christ, so that it may grow up into him, to the fulness of the stature of a perfect man in him.

Yet as God has reserved unto us powers and faculties of mind, so also he has given us means to use, to bring us to the knowledge of himself, also of the scheme and designs of

But how could there be any such thing in all that glorious system which God had created ? Was not the whole of it very good ? Were not all the parts so arranged as to be compleatly happy ? Were not all proper means provided, to perpetuate and maintain, every part of the System, in its proper order and arrangement for general good ? Doubtless the Angels had some object of apprehension, a *Sacramental Token*, as a *mean* to excite and maintain in them a proper sense of Deity. How then could any of these holy beings become sinful ? A good tree cannot bring forth evil fruit. Yet some have supposed, the Devil's first sin was pride : But that is a vile affection, which we cannot suppose to spring from a holy, a perfectly benevolent heart. But perhaps we may conceive a possibility of a WANT of fruit in a good tree. And as before observed, creatures are but finite, therefore liable to fail ; so we may perhaps, without any repugnancy, suppose that a holy creature, may, under certain circumstances, have that *want* of apprehension and reflection, which is necessary to maintain his standing, his proper place, in the arrangement of the system, and be nothing directly sinful in it ; yet indulged, may progress to sin and death. *When lust hath conceived, it bringeth forth sin ; and sin when it is finished, bringeth forth death.* James i. 15. Here we see the scriptures represent the matter about sin as above suggested ; that it is progressive.

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his Grace in Christ Jesus. In the diligent use of which means, we are to look for his spirit to move upon us ; which we ought always carefully to cultivate. Not as though by our own doings, we thereby merit, or deserve any thing of God, or bring him under obligation to do any thing for us : But as the way which he has instituted, ordinarily, to bestow his free, sovereign, unmerited Grace.

But it has always been considered as the Gordian knot, which could never be untied ; to solve the Question, how holy Angels or men, could come to have the first sinful *Volition* or *Exercise* ?

I will hazard an Hypothesis, for untying this knot ; and leave it to every one to think and say as he pleases upon it.

It has been suggested, that it is necessary for all creature Intelligences, to have some object of apprehension, as a *Sacramental Sign* or *Token*, to maintain in them a proper sense of the Deity. What this was for Man is clearly revealed, and has been considered. But what it was for the Angels, is not directly revealed to us ; yet there are some things which give reason to conjecture ; That as the Angels were the spectators and admirers, of the works of creation ; and that when God closed them up with the formation of man, the most noble of all his works, declaring him to be in his own Image ; the Angels intensely beholding and admiring. ——— God then revealed to them ; *That the Son, the second person in the holy Trinity, should be united to human nature, born one of the branches of that human System ; and thus God would manifest himself in the flesh, and be the Object of Apprehension, for all Intelligent Creatures to adore and worship.* <sup>a</sup>

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<sup>a</sup> This did not imply, or give any intimation that the incarnate Deity, should *suffer, die and rise again*. There was then no occasion, or room for any such Ideas to be suggested. All there was occasion to advance or promise then, was, that Deity should be so exhibited in human nature, as to come within the discernment of intelligent Creatures ; so as to be an OBJECT of APPREHENSION for creatures, to excite and maintain in them a proper Idea or sense of God, and their Relation to him. When I here say, a *proper sense or Idea of God*, I would not be understood as meaning, an adequate

Mere man, a creature formed of matter and spirit, and of such multitude in Unity, in the Image of the invisible God, creator and head of all things, was the wonder of the whole creation. But now ! What God revealed ; that *Deity* should really put on human nature ; was a *WONDER OF WONDERS !! A MYSTERY* incomprehensible by the highest Angels ; and provided ample matter, for contemplation, Wonder and Admiration, to employ all their faculties, in that sublime Adoration and Devotion. *Which things the Angels desired to look into,* 1 Peter i. 12.

But by the consequence, it seems, that one of the principal Angels, not being able to investigate or comprehend this sublime Mystery ; made a *Question* of it ; Whether it ever would come to pass ; *that the Son of God would put on human nature ?* He had now brought himself on a poize. If he had resolved the Question in the *affirmative*

Idea of God ; or any idea, of *absolute Deity*. But such an Idea as is proper and necessary for intelligent creatures to have of him, to maintain their rectitude. As before considered ; the absolute impossibility of Creatures apprehending absolute Deity, makes it indispensably necessary, that there should be some sensible sign or *Object of Apprehension*. Hence, I am of opinion, that if man had not fallen ; the Son of God would have been manifested in the flesh. But though there was no occasion or ground, for declaring the sufferings and conquest of the incarnate Deity before ; yet, as soon as man fell, there were grounds and occasion for it ; and God did then reveal and promise, his *incarnation, suffering, and conquest*.

And perhaps it will generally be admitted, that Christ. God manifest in the flesh, is established the perpetual *Object of Apprehension* for all intelligent creatures. He being an infinite person, is that one alone, in and by whom all Intelligent creatures, will finally be fixed and established, as they are found in relation to him ; either for him ; or against him,

upon GOD'S TESTIMONY ; he would have kept his state, and not sinned. But he abode not in THE TRUTH<sup>e</sup> he did not keep his Faith in the Divine Testimony : But suffered his mind to fall into the Negative of the Question, and so lost his standing in the System ! Awful to be thought ! ! ! — Here was the first derangement in that glorious system, which God had made, fitted and arranged in every component part, for general good.

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*He abode not in THE TRUTH, John viii. 44.*

<sup>e</sup> This assertion of Christ, amply shows, that there was a proposition communicated to the Angels, containing such an important Truth, as is emphatically called THE TRUTH, which they were to contemplate and believe, in order to keep their state. The Devil did not continue in the belief of it ; and so, *did not keep his first estate*, Jude verse 9. There can be no other way to abide in the Truth, than to abide in the belief of it. The Devil's *first sin* therefore was unbelief. *Christ, God Manifest in the Flesh*, is frequently spoken of in Scripture, as the most important TRUTH : Christ himself says, I am THE TRUTH. Hence he was that TRUTH the devil abode not in : Which brings it to a demonstration that the Angels were appointed to contemplate and believe the INCARNATION of the Son of God ; according to the above Hypothesis.

If the nature of faith be enquired into, and investigated ; it may help to understand the progress of the exercises of mind, in the Devil's apostasy.

Faith perhaps may properly be defined, to be an exercise, wherein the understanding discerns a proposition, what it asserts and the evidence to support it, and decides it to be true. The will chooses it as agreeable ; and the affections are excited into action, according to such discernment and choice. When all the Faculties thus harmonize it may be said to be true Faith, as to the person who is the subject of the Faith. But if either of the faculties were wanting in doing its office, it would not be true ; but *partial* faith. Thus as to the progress of exercises, in the Devil's mind. When he had made a Question of it ; will the son of God ever be incarnate ? Here he set up his own incomprehension, of the possibility of the Event, on the negative side of the Question,

Here was now a corroding part, disposed to work destruction through the System : And has ever since been corroding the System, all he could : *Going about as a roaring Lyon, seeking whom he may devour.* 1 Peter v. 8.

But to return, we may naturally conceive, that the Devil, as soon as he determined that Question in the negative ; felt himself an enemy to God ; he had given him the lie. He therefore sets himself

in competition with the Divine Testimony, on the positive. Here he was on a poize. What shall turn the scale ? He doubtless viewed his evidence for the Negative most intensely ; so as to loose, or obscure his discernment or apprehension, of the evidence for the Affirmative ; at least so much as to magnify his Negative evidence to the preference ; meanwhile, by this intense viewing the Negative evidence, his will and affections with similar progress, were growing cold and supine toward God, and ready to embrace and choose that preference ; so he lost his Faith. He abode not in **THE TRUTH**. Thus, *Lost was conceived*, when he made a Question of it : But would have been abortive, if he had determined the Question in the Affirmative, on God's Testimony : But sin was finished when he chose the Negative ; and brought forth an awful death which has raged ever since to this day !

From the above statement of Faith, we may discern wherein *Wilfulness* consists ; which is a main ingredient in the *Unpardonable Sin*. Wilfulness, seems to be a deliberate, determinate and obstinate going on, contrary to clear light in the mind, and full evidence presented to the understanding. When the person may be said to act, from a mere dint of **WILL**.

We may here also notice wherein **TEMPTATION** consists.

This seems to be, when various objects are presented to the Understanding, so as to detach from Reflection ; or occupying the mind as competitors, so as to obscure the true object, and magnify a false one ; sufficient to invite the faculty of choice, and excite the affections, withal perhaps questioning the certainty of the true object. By all which the mind is embarrassed as to the Truth, and exposed to be overcome.

PART I. *The Devil's quarrel with God ; began about Christ.* 29  
to make his part good against God. The quarrel between him and God, began about Christ the incarnate God ; and has always so continued.

The Devil having always exerted himself, so directly to discredit this *TRUTH ; That the Son of God is come in the Flesh*, is a corroborating evidence that his original apostasy was as above stated. What is said 1 John vi. 2, 3. also fully concurs with the same Idea, saying, *Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God : and is that antichrist.* The Devil had seen all, how man was made, and placed in the system ; and he now concludes, he will go, and seduce the man to sin, to violate that Law, upon which God threatened death ; supposing, that if he can succeed in that, he shall defeat God of ever being manifest, in human nature ; at least that he shall bring God into a dilemma ; either that it never will come to pass, as God has said ; that his son shall assume human nature. Or if it does come to pass, he must assume sinful nature. In either of which, he supposes he shall get his case against God. For he doubtless argued thus : If the man dies directly, and an end be put to his existence immediately ; then there will be no posterity, for the son of God to appear in ; In which case, it must certainly be true, as I have decided the Question. But if otherwise the man should continue, and have a posterity, it must be a sinful depraved posterity. In which case he cannot come in the flesh ; or if he does, he must be depraved and sinful. So that if he can seduce the man, to the transgression of that Law ; the Devil assures himself, of getting his case against God one of these ways. It appears to me

we cannot rationally doubt, that the Devil laid his plan as above suggested ; since he has uniformly been carrying such a plan into execution. Waving many things recorded in scripture, wherein it appears : We may observe, that when Christ the Son of God did actually come in the flesh, and it appears the Devil knew him ; yet, he tried to destroy him, by the agency of Herod ; by his own agency, endeavoring to make him sin : Did what he could to have him disowned ; and denied to be the son of God, and obtained to have him put to death as a Malefactor : And then for fear Christ would rise from the dead, the Devil obtained a band of soldiers, to watch him, to dispatch him, if he should rise : And finally propagated such a foolish lie, pretending that he was stolen away, while the soldiers slept.

All which however, answered his purpose so far, as to make the body of the Jewish nation, God's covenant people, disbelieve that the son of God has come in the flesh ; though they were looking for him to come about that time : And they continue in that disbelief to this day. And not only they ; but the *Socinians*, the *Deists* and the *Illuminees*, all professedly disown Christ, to be the son of God. Add to all this, the general Infidelity of mankind ; if not directly promoted and effected by the Devil, is doubtless very agreeable to him, and according to his wishes. But however his plan was, to carry on his cause against God ; we find that he did actually attack the man to seduce him, in a very subtle and cunning manner, and did prevail.

We will now take a view of the Apostasy of man.

We have considered, the happy and glorious state in which man was placed. The Devil, it ap-



pears, well knew man's condition : and embodied himself in a serpent, the subtlest animal he could find, to carry on his nefarious and antichristian scheme. He attacks the woman first, as knowing her to be the weaker vessel, made out of the man after that law, or *Sacramental Token*, was given, and so included in the Man, a covenant head ; therefore that the intrigue would not so soon be discovered. The first words of conversation, between the woman and the serpent, in the Bible, evidently refer to some communication, had between them before, as a lead to that. Hence we may conceive, that the Devil in the serpent, entered the Garden, and presented himself to the woman in such motions, and address, as she had not before seen, which commanded her attention, and excited her curiosity ; probably she paused, to admire the wonderful works of God, displayed in the formation of that serpent ; endowed with such beauty, agility and genius, which he exhibited. This was all innocent in the woman, and perfectly consistent with a holy mind : For it was the art and cunning of the tempter, to engage her attention to him, on innocent ground, as far as possible. When he had fully possessed her attention ; he advances to that forbidden fruit tree. By the attention he had gained, she would naturally follow him, to keep full view, of the object of her admiration. When he arrived at the tree, as if further to shew his dexterity, and further increase her admiration, runs up that tree ; this would naturally excite her surprise, expecting no doubt, that it would kill him ; for it was his cunning, to dispossess her as much as he could, of the full and regular exercise of her mind. Having thus far detached her ; he proceeds to pluck some of the Fruit, and begins to eat it. This

must augment her surprise, supposing that now he must certainly die ; and being possessed of perfect universal Benevolence, would be transported into a rapture of anxiety, for the poor serpent, concluding that now he must certainly die : But to her still further surprise, and even astonishment, instead of dying, the serpent upon eating of that fruit, began to talk ! Probably inviting her to partake of it, as being very delicious and sapifacient. The woman declines, telling him that God had forbidden the eating of that. *f* The serpent replies. *Ye hath, or Aye, has God said, Ye shall not eat of every tree of the Garden ?* Astonishing !——Why, it can't be, that God should be so ungenerous ! The Devil here, both calls in question, whether it was a command of God : *g* At the same time insinuates, that if God had forbidden them, eating of every tree ; he was very stingy. But the woman justifies God, as being generous and kind. She says, *We may eat of the fruit of the trees of the garden : But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* Here the woman vin-

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*f* Here begins the Bible account of the conversation between the Serpent and the Woman, Gen. iii. 1. Perhaps the reason why the Scriptures begin here ; is because, here the Woman could go no further with him, on innocent ground.

*g* The Devil here attacks the Woman ; as I have supposed he began his own apostacy, and he has practised so ever since. First he makes a Question of the truth ! and then throws in his evidence or arguments on the negative side of the Question.

Here he makes a Question whether God had forbidden them to eat of the fruit of every tree of the garden. Thus he practised with Christ in his two first temptations of him: He according to the nature of the case ; made a question of it ; whether he was the son of God. *If thou be the son of God ;*

dicates God against the Devil's insinuation of his being stingy. That God is generous, he has said, we may eat of the trees of the garden indefinitely, only this; and all the reason we may not eat of this, is because it will endanger our lives. He has told us we may eat of the fruit of the trees, and in kindness, he has told us, that the fruit of this tree will endanger our lives; and thus he is kind and good both in giving, and withholding. The serpent replies, *Ye shall not surely die. For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil.* The Ideas are expressed in our familiar way of speaking, thus. "You shan't surely die, you may know you shan't; for you see I don't die; but have acquired the use of speech by eating of it: And if you would eat of it, you would be as much exalted above what you are now, as I am above what I was before I ate of it; and God knows all this: He knows you won't die; but that you would be exalted, even with himself.

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*command that these stones be made bread! Cast thyself down!* An hypothetical proposition always has two sides to it, like a Question.

Here the Devil endeavors to provoke Christ, to make a Question of the *truth* of his being the son of God; and decide it, by experiment. As if he had said, it is a matter of Doubt, or a Question, whether you are the son of God. If you are, evidence it by doing what I propose. If you cannot, or do not this, it will be evidence that you are not the son of God. And thus he has practised to this day, in deceiving and seducing people; bringing them to make a Question of the *Truth*; and then smothering the evidence of the *Truth*, by plying his Arguments and evidence, for the negative side of the Question; till the *truth* is obscured and obliterated from the mind,

This doubtless, is the most successful way of deceiving!

By this time, from what the woman saw ; she was brought to suppose, that she had been under a mistake, about that tree : Being by her surprise and anxiety, in a measure dispossessed of *herself* ; in a great degree secluded reflection : So that what was immediately before her, wholly occupied her mind ; by which she saw that it was *good for food*, and a tree to be desired, *to make wise*. In this view she took of the fruit, and *did eat*. She did not *eat of it*, with a deliberate design to go contrary to the command of God : But being surprised out of proper reflection, by what she had seen ; and deceived by the serpent ; she was lead to conclude, that these things which were immediately before her, were evidence, that the fruit of that tree, was different from what she before understood : Therefore she gave also thereof unto her husband, with her, *and he did eat*. We may well suppose, that Adam, upon seeing his wife with that fruit, and eating of it, and by what she might say, inviting him to *eat*, was struck with surprise ; or even consternation, and thereby detached from reflection, thus losing sight of the divine command, and scarcely considering what he was about ; precipitately took of it and *did eat* with her ! and so lost his Faith.

I cannot suppose that Adam deliberately, and wilfully designed to break the divine law. If he had, I have no reason to think, there would have been a Saviour provided for him ; for God has declared that the soul, that sins presumptuously, shall die. And again, wilful sins are in divers places of Scripture, threatened with remediless destruction. And if I have conjectured right, as to the Apostasy of the Devil ; his sin was a *deliberate sin*. He was neither tempted nor surprised into it. There-

fore there was no saviour provided for him. There might also be other reasons why there was no saviour provided for him.

It is natural enough to suppose, that after the first apostate Arch-Angel, had succeeded in procuring the apostasy of Man; other Angels of a lower order, might be induced to think, that his plan was so deeply laid, that it would frustrate the son of God, of ever coming in the flesh; and so fall away after him, by the same kind of Infidelity that the first did; by not abiding in, or believing **THE TRUTH.** See *Note*<sup>c</sup>. And as fast as any Angels did fall away, and leave their first Estate; they doubtless listed under that old Apostate; on which account, the Scriptures speak of the Devil and his Angels. Mat. xxv. 41. And it appears by many places of Scripture that there are many Devils or evil Angels: But when they all apostatized, we are not told.

But to return to our Father Adam. However inadvertently, he might eat of that fruit: It was a transgression; he was now become deranged in the moral System. As soon as he had eaten, both he and his wife immediately felt the dire effects: *The eyes of them both were opened and they knew that they were naked!* They knew it before. It cannot be doubted, that they had the full and regular faculty and exercise of sight before that. No doubt before they fell, they had such lively views of the divine excellency, and such a ravishing sense of the glory of the divine character, and the exquisite beauty and order of all his works, and manifestations of himself; as so fully to occupy their minds, that they did not distinctly advert to themselves: But felt themselves as a part of the great and perfectly organized whole. But they had broken

ever, to acquire something, God had not given them : They had violated the very means God had instituted, fitted to maintain them in their organic rectitude in the System. They were now broken off from God their head ; were become as a body decapitated ; the limbs and members distorted and dislocated ; their sight vitiated ; they were now sunk down from God, and at odds between themselves. That glorious *Plurality in Unity*, the image of their Creator, was gone, was lost ! This we abundantly see in Adam's answer to God. The woman *thou* gavest to be with me, she gave me of the tree, and *I did eat* ; this plainly shows that he was now out of temper with God and the woman both. Their eyes being opened, and knowing that they were naked, as soon as they had *eaten* ; is expressive of their faculty of discernment, being vitiated ; every thing looked altered and wrong, and themselves deformed, and they were ashamed. Here was *death* in earnest. For death does not consist in annihilation of the substance : But in a dislocation, derangement and dissolution of the component parts. Here then it need not be inquired as some have ; why the man did not die immediately as threatened ? For here was instantly a most awful mortification. The Image of God, that divine soul, that pure benevolence, which cements all rational intelligences together in Unity, was *gone* ! And it was a death, which, left to have its own operation, and direct tendency ; would soon finish, in every denomination of death imaginable. And had not God soon interposed, there is no doubt Adam would have murdered his wife, and then himself, and thus finished off the whole scene. For as before noted, he laid all the blame to God, and his wife, when God first came to him. A few

minutes longer, and no doubt he would have murdered her ! And there can be no doubt the Devil hoped he would ; and did all he could to hurry it on, for then he would certainly have gotten his Case.

But God, who is wise in counsel, and mighty in strength, rich in mercy, and abundant in goodness, seasonably appeared ; and arraigned Adam, and whatever he had contemplated, he was obliged to attend trial. God demands of Adam. *Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat ?* Adam owns the fact : But lays all the blame to God and the woman ; but immediately to the woman. God then calls upon the woman, *What is this that thou hast done ?* She lays the blame to the serpent. Most likely it was so soon after they had eaten, that the serpent, was there bodily present, and the Devil still occupying it. God proceeds directly to pass sentence on the serpent. And as the Devil occupied the body of the serpent, to do that mischief ; God speaks to them both as one. And the body of the serpent is cursed to a degradation below all other creatures. And here in pronouncing the curse upon the serpent, or Devil in him, God declares the humanity of Christ, as a creative word, speaking that divine seed of life, into this dead system ; and declares that he should finally conquer the Devil ; should bruise his head, which would be compleat conquest. God here speaks to the Devil of that seed as something that was known of between him and the Devil before. As something, the Devil had begun a quarrel with him about ; and it sounds, as if what the Devil had been about there with the woman and the Man, was an important thing in the Quarrel. It sounds like saying something of the following import to the Devil ; as if he had said to

to him. "You think by this to defeat my son's appearing in human nature ; so to confirm your own infidelity : But I now establish it ; and speak the creative word of his human nature into this very system ; and though you may grovel behind him, and bruise his heel ; yet with all your cunning and malice, you shall never get before him to interrupt his steps or progress ; nor rise any higher than to marr his heel : But he shall bruise you *in* your highest part, your head ; shall compleatly defeat all your deep laid schemes, which you have devised in *your head* against him."

It is likely all the Angels knew all this ; and it served as means, to maintain their faith in the divine word. But there were now, new mysteries brought into view respecting it, as well as new ratifications ; the seeming success the Devil obtained, added new wonders how the incarnation and exaltation of Christ, as head of all things, could ever be effected ; so that it must be suspended solely on the *Divine Testimony*, till the resurrection of Christ ; when faith was swallowed up in vision ; and it is not likely, there has been one new Devil, since that *Event*. I do not see how there can be any new apostate Angel now ; for the word is accomplished. *That mystery which from the beginning of the world hath been HID in God, who created all things by Jesus Christ, is now made known unto principalities and powers in heavenly places, by the Church ; even the manifold wisdom of God.* Eph. iii. 9, 10. So that ever since the resurrection of Christ, I conclude the Angels are confirmed in their good estate ; Christ God manifest in the flesh the object of apprehension, as a *Sacramental Token*, to maintain in them a proper sense of God ; of their relation, duty and devotion to him ; is man-



fest : He being that *first begotten brought into the world, whom all the ANGELS are commanded to worship*, Heb. i. 6. For he is that glorious HEAD, in whom all FULNESS dwells ; by whom, God has *reconciled* all things to himself ; whether they be things in *Earth*, or things in *Heaven*, Col. i. 18, 19, 20. &c

But to return. God proceeds to pass sentence on the woman, for what she had done, to procure Adam's eating of that forbidden fruit, for she was accessory thereto : She *was in THE Transgression*, which involved all this world in misery. God sentences her to hard multiplied sorrow and conception.

As to Adam ; because he had hearkened to the voice of his wife, and had *eat*en of that forbidden fruit : The earth was cursed for his sake ; he should have a thorny laborious life, eat his bread in the sweat of his face, as long as he continued in this world, and should finally die, and return to dust.

Here we may plainly see, that all this world even the earth itself, was so contained in Adam as Head, that it all stood and fell with him.

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88 This Text in Colossians, saying, God *reconciled* all things to himself ; cannot mean that God had by Christ, *reconciled* all things in heaven and earth to himself, in such a sense, as that they were all reduced to *friendship* with himself ; for this we know is not true in fact.

But to *reconcile*, here, must be understood, in the sense of making things to agree, appear consistent and possible ; which seemed ; or were controverted, as being inconsistent and impossible. Thus by the incarnation, sufferings, resurrection and exaltation of Christ : The TRUTH of which mystery, was till that event suspended solely on the Divine Testimony ; and which the Devil had always been quarreling against, as inconsistent and impossible, and endeavoring to frustrate and disprove ; by that event, all those seeming difficulties were *Reconciled*, the controversy settled ; the Truth of the Testimony being fairly and fully established by FACT.

We have had to dwell some time, on that gloomy scene of Adam's apostasy.

We may now attend, to something more desirable ; even Adam's Repentance. This is matter of joy in Heaven and Earth. *He names his wife EVE, because she is the mother of all LIVING or ENLIVENING.* But a few minutes before, he expressed himself greatly at variance with her. But now upon the promise of that divine seed of Life, and the conquest he should gain, over the serpent ; Adam is reduced to temper. He now loves her as his mother and wife both. His naming her the mother of all *Living, Enlivening or Life* ; is fully and frankly owning, and declaring, his own undone state. Once he had life of his own, given to him by God. But he acknowledges, he had forfeited and lost it all. But his wife was now, by God's promise become the mother of all *Life* ; all the life that he, Adam had, or ever could have ; and he names his wife so ; for the purpose, that he may have constantly before him ; especially whenever he should speak to his wife, a monitor of his own sinfulness, and utterly undone condition. At the same time, Adam's thus naming his wife, expresses an entire faith in the divine promise of the *seed of life* ; and the *Atonement* thereby.

The mere speaking that divine seed of life into this mortified System ; and as may be said, dead by the Apostasy ; made a temporary reserve, of a measure of that *original good*, which was made for, and conferred on the man. It may be called, a *staying the execution* : Which, as far as it respects the exercises of the soul, is what is commonly called *restraining grace* ; meaning all natural friendship, sociability, natural affection, pity, common honesty ; in a word, whatever there is in the dis-

position and conduct of mankind, whereby they are comfortable, and delighted with each other. This is by no means to be considered, as so much Adam had left, of the good he was created in ; he frankly owns himself, he had forfeited and lost all that, and we see by what he answered God, when he first spake to him after the fall, that he was entirely out of humor with his wife. But all the good nature, pity, or natural affection, there is in the world, is through that divine seed spoken into this dead system, after the fall : Hence he is *the Saviour of all men* ; and through his atonement and conquering the serpent ; he is a more *special Saviour of those that believe*, 1 Tim. iv. 10. But fallen Adam left to itself, there is nothing too bad for the man to do ! Hence is all the ill nature, malice, murder, cruelty and butchery of near friends and connections ; and even self murder there is in the world ; it is nothing else, or more than fallen Adam left to itself ! Hence it has long been a common saying, with serious people, and a true one ; *that we are awful creatures when left to ourselves !* For as before observed, the man and all the system he was created the head of ; was now, broken off from God the Head of all ; and become as a decapitated body : All whose component parts, were dislocated and deranged ; and instead of working each other's good ; irritating, corroding, and working each other's destruction ; even misery and dissolution to the whole : And would have effected that awful catastrophe, if God had not soon interposed, with that *divine seed of life*, to check the impetuosity, and stay the execution : By which, not only the impetuosity of the human heart is restrained : But from the same source, we have all the enjoyments, we are favored with in this world ; and a probation

for a better life, in the world to come. All is through that divine seed ; a temporary enjoyment of our Lord's goods, not our own ! For this state wherein Adam fell, must all be dissolved ; that word, that threatening, *Thou shalt surely die* ; must be fulfilled to an iota, not one jot or tittle of God's word can fail. But that *life*, that *special salvation*, to those that believe, is through a resurrection to entirely a new state, by that all conquering seed over the serpent.

Adam was now driven out of the Garden of pleasant fruit ; into a world of thorns and thistles, to eat of the herb of the field, instead of that delicious fruit he had in the Garden. And instead of that pleasant work of keeping, and dressing the Garden ; which likely was no more than mere amusement, he must go about the dirty work of tilling the ground, at which he must work hard, even to sweat to get a living. Adam in the first place, had life given to him, and dominion over all the subordinate works of God in this world, all were his own, upon obedience ; but he disobeyed and forfeited all ; and now it was an act of wonderful grace for God to suffer him to live at all, or to let him have any thing to live on. And he does not make him a grant, over again of any thing. But turns him out of his enjoyments, to get what he could by his labor, from the ground which God had cursed. And the man lives wholly upon sufference.

But though this was a degradation and punishment of the man ; yet it was replete with mercy ; in that it spared to the man any thing ; when he had forfeited all, and in himself, deserved nothing but absolute unlimited death. And by God's promising the seed of the woman who should conquer the serpent, Adam had encouragement of life ;

though it must be through great tribulation. At the same time God's thus transplacing the man, as to his local situation, was a teaching *sign* or *token* to him, that he had deranged or dislocated himself in the moral system; by his transgression. And as Adam deranged or dislocated himself, by an outward visible act, so there was a perfect congruity, that the translocation, which was the *sign* or *token* of it, should be a visible sensible transition.

And it might also be designed, as a sensible token to the man, that there could be no *salvation* for him, in that place, where the Devil had intruded, and state wherein the man had sinned. And a *Sign* or *Token* that this moral derangement or dislocation of the man could not be remedied unto *salvation*: But by a real transition of the soul, from that state Adam was in by his sin, to a new state; even to that new covenant Head, God then revealed, the seed of the woman; which is Christ.

In this view of the ejection of the man from the Garden, and his being transplaced; it bears the marks of a *Sacramental Token*, a visible *Sign* signifying the invisible, moral or spiritual change, renovation or transformation, that must be wrought by God on the soul, in order to salvation.

But though this should be considered, as of a *Sacramental* nature; viz. an outward sign denoting an inward operation; yet it is *Incidental*, as being peculiar to denote the restoration, or transplanting of fallen man into a new state in order to *salvation*; and by no means supercedes, or makes void the necessity of that *Perpetual Sacramental Token*, which is always necessary for intelligent creatures.

But the man needed that *Sacramental Token* now, after the fall as much as ever, to lead his

mind, and to maintain in him a proper sense of God, and of his relation to him. Therefore God soon after the fall, instituted a second SACRAMENTAL SIGN OR TOKEN, for the man, suited to his then present condition. Which Sign or Token was, living creatures slain and offered to God. This was a proper *Sign or Token*, for the man then to observe, to excite and maintain in him a proper sense of God, and of the man's relation to him. Because, after the fall, the man was in a state of condemnation; deserving death, and the wrath of God; and in such offering, by God's instituting of it, was signified on man's part, that he thereby acknowledged, that he deserved death. And on God's part, that he accepted of a commutation of the life of another, instead of the man; so that the man might be spared and saved by the commutation. And at the same time, that there could be no other way for the man to escape death. That the man had so forfeited life, that God could not, consistent with his perfections, remit or forego the man's life, in any way short of life. This *Sacramental Sign or Token*, does not appear to be directly and absolutely expressed in the time before the Flood. Yet it is sufficiently evident, that God did make it known to man early after the apostasy: For we find immediately after the interview in the Garden, calling man to account for his sin: It says, Gen. iii. 21. *That the Lord God made Adam and his Wife, coats of skins and clothed them.* These coats of skins, have perhaps generally been thought to typify the righteousness of Christ, with which the believer is indued; reckoned to him for justification; by virtue of Christ's death. And this construction, appears to be justified by many places of Scripture; such as having on the *Wedding Gar-*

ment. *Arrayed in fine linen, which is the righteousness of the Saints, &c.* Which construction, of those coats of skins, will imply, that those creatures were slain, and their bodies made an offering to God, as Christ's body was, or as a type or shadow of that : And I know not, as we can devise, any other purpose they could be slain for ; since God at that time had not permitted man to eat flesh. Neither will it be rational to suppose, that they were skins of creatures, who died of themselves ; for it is not likely, that any creatures had died of themselves, by that time ; or if they had, it cannot rationally be supposed, that God would make use of their skins to clothe the man and his wife ; since, when he entered into particulars, in his laws to his people, he expressly forbid their making any use of that which died of itself.

Another consideration, which may make it perhaps conclusive, that God did institute this *Sacramental Token of Commutation*, at the interview in the Garden, is, that we may not presume, that God at any time left the man without a revelation, which believed in, and conformed to, is sufficient for eternal life. And it is amply evident, that there was such a revelation in the days of Abel ; for he brought such an offering, *of the firstlings of his flock, and of the fat thereof*, Gen. iv. 4. And it was an offering made in *faith*, and accepted by God, Heb. xi. 4. But it could not be an offering of *faith*, unless there was such a revelation of God at that time ; because there would have been no object of *faith* for him to believe.

However, notwithstanding God provided such ample means, to maintain a knowledge and sense of himself, among mankind, and a sense of their relation to him ; yet the first man that ever was


born, proved to be an Infidel, a Murderer and a Sectarian ; and set up a party ; which was such a bane to all *religion*, and good *order*, and in time mixing with those that had retained regularity, and the worship of God ; so that by the tenth or eleventh generation ; the whole human race, were become so generally corrupt, that when *Methuselah* died, *Noah* was the only righteous man upon earth ; notwithstanding Christ had by his spirit, been preaching to them a hundred and twenty years ; in the admonitions, exhortations and conduct of *Noah* : Particularly, by his building the ARK, while that was preparing ; for that was a very expressive visible token and admonition to them of their danger. But instead of mending their ways, or reforming ; the people became highly indignant at *Noah* for his preaching righteousness to them so long ; as other wicked men have, throughout the Bible, and down to this day hated those that reprov- ed them ; they hated Christ when here in the flesh, because he testified that their works were evil ; and never left, till they murdered him : And this being the spirit of Christ preaching in *Noah*, it could not otherwise be ; but the wicked people of his day were determined to destroy him. And they were become such a large majority of the sentiment, that it would never be good times ; or liberty triumph, till all religion was extirpated : They were determined to bear with that intolerance no longer ! The Devil too, always going about, seeking whom he may devour, and strictly attentive to all that was going on ; doubtless now viewed matters, as brought to a precious crisis, for him to exterminate that divine SEED, the son of God manifest in the flesh. He no doubt had an Idea, that he was embarked in the Ark, in the Family of *Noah*.



The Devil therefore, very heartily joined with the people, to urge on the destruction of Noah, his family and the Ark ; as thereby he should not only gratify his malice against a good man : But what was still a much greater object with him ; in effecting Noah's destruction, he should effectually defeat God, of his son's coming in the flesh ; and so, by this one stroke, decidedly get his case, in the contention he had so long had with God about that matter.


The Devil and the people thus combined : The people eagerly wishing themselves freed from all further interruption from that man they so long detested ; and supposing there was now a fair opportunity, to liberate themselves forever : The Devil also urging it on as speedily as possible ; for no doubt he was apprehensive the flood was at hand ; and Noah and his family must be destroyed, before that came, or all his expectations would be abortive : But if he could have that family destroyed ; and then the flood destroy all the rest of mankind ; it must certainly defeat the son of God, of ever coming in the flesh. It would be a decisive stroke ; and he should without any room for any further controversy, get his case against God. The people collect. Noah and his family in the Ark. No time was to be lost. It did not admit of slow counsels. All this combination of sagacious intelligences, could not be at a loss what expedient would be the most ready, and effectual to dispatch that noxious family. Nothing could more readily occur, than to collect combustible materials, and pile them against the Ark, the whole length of it. These might readily be procured, where the Ark had been building ; not far distant. These placed ; and fire kindled. The Devil exulting in his con-

quest. The people triumphing in Noah's conflagration ; and anticipating their own, uninterrupted liberty ! In the precise moment to *save Noah* ; and the fatal catastrophe of his enemies : The fountains of the great deep were broken up ; *and the Flood came and destroyed them all !* Luke xvii. 27. <sup>b</sup> So Noah and his family were *saved by WATER*, as the Scriptures assure us, 1 Pet. iii. 20. The Devil is defeated ! No doubt to his consummate mortification. He no doubt flattered himself, that he was in the front, and should effectually interrupt and baffle the son of God : But he could do no more than come behind and strike at the heel.

The poor people, with all their *majority*, anticipating their uninterrupted LIBERTY. So near ! So certain ! Instead of *liberty*, were consigned to prison, and held there, certainly till the days of the Apostle Peter ; and we find nothing but they are there still ; and must always remain there ! 

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<sup>a</sup> I am sensible, some people are in the habit of supposing, that the Flood came on gradually by rain. But when we find, that the fountains of the great deep were broken up the same day that Noah and his family went into the Ark. And before it began to rain, Gen. vii. 11 & 13. And we find also, that Christ compares it to the day of judgment, for suddenness : And says, they *knew not until the Flood came, and took them all away*, Mat. xxiv. 36, 37, 38, 39. Also in Luke xvii. 24, 26, 27, 28, 29, 30, Christ not only compares the Flood for suddenness, to his second coming ; but also to Lightning shining from one part under heaven to another, and to the destruction of *Sodom*. These things considered ; I see no room left to suppose, that the Flood came on gradually.

 The following Hypothesis concerning the Flood, if admitted, may perhaps illustrate the Idea of its suddenness ; and how it was effected.

Though there are many Hypotheses about the Flood ; yet I shall not attempt to follow, or disprove any of them ;

But as before hinted, *Noah* the righteous man and his family were saved by *water* from being destroyed by those disobedient wretches; who had so long been favored with his good preaching and example.

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but offer what I think is most probable, and leave it to every one to think of it as he pleases.

To investigate the manner of the Flood : it may be premised, that previous to the Flood the Axis of the earth was perpendicular to the plane of its orbit. This would make it always equal days and nights over the whole Globe, excepting at, and near the Poles ; where the sun would appear all the time in the Horizon, mountains excepted, perhaps a little above the Horizon, by the refraction of the rays of light in the atmosphere. The consequence of this situation of the Globe would be ; that there would be no summer nor winter ; and not likely any real or proper rain ; but a universal settled temperature of the air. This seems to have been, most likely the case, according to the Scripture information ; for there we read of no summer or winter, or rain, before the flood ; but at, and immediately after, we read of both. Beside, God's setting the rain-bow as a token that he would not again drown the earth, could not be a very satisfying sign, that there should not be another flood, if it was a thing with which they had always been acquainted ; which must have been the case, in a course of nature, if there had been rain. Moreover we find in the 2d Chap. of Gen. It says, that it had not rained ; but a mist went up and watered the ground. And the longevity of man in those days, is a probable argument, that the air was very even and temperate ; which could not be the case ; if there had been the vicissitudes of summer and winter, as we now have.

Again I would premise, that the Antediluvians lived principally, in the southwesterly part of Asia. I believe nothing about there being such an enormous multitude of people, before the Flood, as some have represented ; or if there were as many as any body supposes ; the flood I shall describe, would be amply sufficient to destroy them all. However, I believe there might be several millions of inhabitants, and they might most of them live within fifty miles, of where *Noah* built the Ark ; for taking in both food and

The transition of Noah from the old world to the new, and his *salvation by water*, in the Ark, are spoken of, by the Apostle Peter, very literally, as a figure of *Salvation by Christ*. But as I shall have occasion to speak largely on that; when I come to treat of Baptism, I shall not enlarge here.

clothing, it is not likely, it took more than a tenth part so much to support a person then, as it does now.

It is probable, the place where the Ark was built, was near where the dead sea now is; for it appears to me the place where the dead sea is, best answers to the description Moses gives of the garden of Eden of any place, I have ever found in Geography. And it is amply evident, by the promise God made to Abraham of the land of Canaan; making the river Euphrates his eastern boundary, that *Jordan* was then called *Euphrates*. It appears Moses, Joshua and all Israel understood it so. It was therefore no doubt the same *Euphrates*, which Moses speaks of, as belonging to the garden of Eden.

If this was the place of the Garden of Eden; it is likely, that the Antediluvian Patriarchs lived not very far distant. Their children emigrated as necessity required. It says, Gen. iv. 16. that Cain went and dwelt in the land of *Nod*, on the east of Eden. This naturally suggests, that he lived where the Arabians have generally lived since the flood; that being east and southeast of the dead sea. And has always been a land of *Nod* i. e. of vagabonds to this time; strolling about and pillaging for their living.

If it be admitted, that the Garden of Eden was, where it is now the dead sea: Then by Cain's going out from the presence of the Lord, and dwelling on the *east* of Eden; It pretty conclusively follows; that the *presence of the Lord*, where the Patriarchs dwelt, was on the *west* of Eden; which will bring them to live, in the land that Israel afterward inhabited.

We find in those early days; before the Scriptures were written: that God particularly located his *special presence*. Thus it appears he did at first in the Garden. Thus also after Israel had settled in the land of Canaan, he located his *special presence* at Jerusalem; which was about twenty miles, a little North of West from the upper end of the dead sea. Now when God, we know, in the days of Israel, located his

Noah was in the Ark a little more than a year, for it required a great while for the waters to recede to their bed after they had done prevailing.

Directly on going out of the Ark, Noah built an Altar, and took of every clean beast and fowl,

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*special presence* at Jerusalem : it seems, it would not be a very vague conjecture to suppose, that when God sent the man out of the Garden, and discontinued his *special presence* in the place where man had first sinned, that he then conducted, or transplanted the man to that hill, where we know his *special presence* was afterwards located.

And it is supposed Isaac was offered ; and we know Christ was crucified on that Hill.

Take all these things into view, and perhaps it would not be very whimsical to suggest, that, as the Ark was a *special type* of Christ ; it is not unlikely, that was built, on, or near the same place. And I shall make my calculations accordingly, and when I speak of any time of day, or night ; I mean what it was at the Ark.

Another thing to be premised, is, that the Comet before mentioned, which is 575 years in its revolution, was, according to calculation, in its perihelion about the time of the Flood. Here I suppose that it was so ordered, that the Comet in its recess, passed so near the earth as to attract it very powerfully ; yet not to come in contact with it. That Comet is so eccentric in its orbit, that it would intersect the earth's path nearly at right angles. I suppose the Comet to pass the earth, at 3 o'clock in the morning ; and Noah to enter the Ark, and be enclosed there, a little after sun set, the evening before. These according to their reckoning of time, would be both the same day. The velocity of this Comet, in its Perihelion is estimated to be 880,000 miles in an hour ; it would therefore be about 7,920,000 miles from the earth at sun set ; which would be so far from the earth, and so near in the direction of the sun, that it would not be visible, so as to make any phenomenon to alarm the people. This Comet would pass the earth's diameter in about 33 seconds. I suppose it to pass on the east side of the earth, about half way between the Equator and the north pole ; and being at 3 o'clock in the morning its nearest approach to the Globe would be  $90^{\circ}$  east of the meridian of the Ark ; which would make its nearest ap-

and offered a burnt offering on the Altar. Here we have it express, that the offering to God of living creatures slain, and burnt, was the *Sign* or *Token* between God and man. For Noah made such an offering, and it was accepted by God.

proach, at the N. E. part of Asia ; where according to the maps, there would be solid continent for it to act upon : and attracting it so powerfully, would incline the Axis of the earth, in a direction parallel to the course of the Comet, which would be perpendicular to the plane of the meridian  $90^{\circ}$  W. viz. where the Ark was. Or in other words, would roll the Globe from N. to S. at the meridian of the Ark. At the same time, it would check the diurnal motion of the earth. This impetus of the Comet, being so far N. of the Equator : the S. part of the Globe, would continue its diurnal motion a little after the N. part was stopped, and would augment the inclination of the Axis. All this must be almost in an instant : For the Comet was but a little more than half a minute passing the earth ; and the S. part of the Globe cannot be supposed to continue its diurnal motion much more than two or three minutes ; so that the whole time of making the inclination, in which we now find the Axis, could not be more than three or four minutes. This very aptly answers, to Christ's comparing it to lightning. By this sudden inclination, or rolling of the Globe, from N. to S. at the meridian of the Ark : the water and air being fluids, and by their *Vls inertia* keeping their place ; the earth at the meridian of the Ark, would roll under the red sea and Indian Ocean about 1600 miles ; which would extend the waters, many hundred miles to the N. beyond the Ark. At the same time, the earth's diurnal motion being checked ; the solid part of the Globe being thus forcibly detained ; the fluids, the air and water would continue their diurnal motion E. which would carry the waters of the Mediterranean on to Asia, the Atlantic on to Europe and Africa, the Pacific on to America. This joined with the new motion of the earth, rolling from N. to S. would in all Noah's Hemisphere, carry the wind and waters N. E. so as that the waters of the Mediterranean, would supply the N. part of Asia, where the Indian Ocean did not reach. In the other Hemisphere the wind and waters would go S. E. Now supposing the earth detained from its diurnal motion three hours, the

And God's ordering Noah to take into the Ark, of clean beasts by sevens, shows that this was in practice before ; or it could not have been intelligible to Noah. But now Noah's offering a burnt offering, and God's accepting of it, shows that he did

fluids, viz. the air and water would advance E. on to the land about three thousand miles.

I rather suppose three hours for the Earth's detention : because I consider this as a type of Christ's death ; at which time nature was turned out of her course, and the same Hemisphere, three hours enveloped in darkness.

The process I have described, would make a general deluge in a short time, and would amply answer, to what is said, Gen. vii. 11. *All the fountains of the great deep were broken up.* And the other clause of the verse, naturally follows. *The windows of Heaven were opened.* For it is well known, that a concussion of the air will cause the vapor to collect in drops and fall in rain. And by such a process as I have described, there must be a very extraordinary and universal concussion of the air : for that being a fluid, would in all cases, move with the water. Add to this, the Comet newly from the sun, must be intensely hot : And though it passed the earth in so short a time : yet would undoubtedly be so near, as much as an hour on each Hemisphere, as that by its intense heat, immense quantities of vapor would be exhaled, ready to fall in cataracts of rain.

Besides, the intense heat of the Comet, would certainly rarify the air, almost to a vacuum, in that part of the Globe, near which it passed ; and the circumjacent air would press in on all sides ; especially this motion of the air, would concur with the current of wind from the S. W. already begun in Noah's Hemisphere, and make a general strong S. W. wind which would facilitate the vapor's falling in rain, and be ample means to continue the rain, so long as the wind continued. The Scriptures inform us that it rained forty days. This wind also, would serve to keep up the water on the land. At length it grows calm. The rain ceases. And in a course of nature the wind returns ; of which we read, Gen. viii. 1. *And God made a wind to pass over the earth, and the waters asswaged.*

According to the foregoing process, Noah would be set exactly into the vernal Equinox, at the first inclination of the

according to divine institution. Upon this God declares himself very propitious to man. He promises that he will no more destroy all things as he had done. Enters into covenant with Noah and his posterity ; gives and grants to them the earth. Promises the seasons of the year. Makes some new and important grants to man ; for he now gives him flesh for food ; all are given with certain conditions for man to observe. All which will be considered in their proper place.

NOAH was now become the sole Father, and covenant Head of the new world. Not indeed as Adam was in the original creation ; to have his conduct reckoned to his posterity : for Adam is all the original stock of Noah and all his posterity. But Noah by all this was made an eminent

earth's Axis. And it would bring his going out of the Ark, what is now the first of April ; the proper time to enter a Farm ; and we find, Gen. ix. 20. that he improved accordingly.

But though all the foregoing process is grounded on natural causes ; yet one important Miracle must attend, save the Ark and its contents. Otherwise such a violent concussion, must have dashed the Ark to pieces ; and destroyed all it contained. And this all concurs, to make it more exact type of Christ ; and the flood a type of his sufferings and death. For if Christ had been nothing but a mere creature, he never would have sustained the heavy load, and besides, there was an Angel came and strengthened him.

Whether the foregoing Hypothesis be true or not ; it affords some very sublime and exalted apprehensions, of the wisdom and power of God, in calculating and forming his great system, so exact, that the Comet in traversing all that immense space of its Orbit ; should arrive at the earth's mouth at that exact moment ; for had it arrived three minutes sooner, it would most certainly have wrapped the earth in flames in an instant, and carried it away : And it is probable one minute sooner would have had that effect. And it is not impossible, nor improbable, that God may in such a manner bring on the final conflagration.



**PART I.** *Noah transplanted from the old world to the new* 53  
type of Christ : as he was now become the covenant head of this new world ; or state into which mankind were transplanted. This was a very important transition ; very strikingly teaching the absolute necessity of transplacing, or transplanting from the old Adam state, to a new and different state, in order to salvation.

We learn also, by the example of Noah, immediately after the flood ; in offering to God a burnt offering of living creatures slain : and God's accepting of it : that such an offering, was a proper *Sacramental Sign* or *Token*, between God and fallen man at that time, to excite and maintain in the man, a proper sense of God ; and the man's relation to him. At the same time, by these visible sensible *Signs*, to exhibit in them a type or figure, of God's gracious scheme of salvation, by commutation. Thereby, as means to quicken the soul with transcendent gratitude to God ; for his infinite love, in thus saving sinful unworthy man.

But though God had transplaced mankind, from that old Adam world or state ; into a new world, and had entered into such a gracious covenant with them ; and had provided such ample means, to maintain the knowledge and sense of himself ; had given them the *sign* of offering to God burnt offerings, of living creatures slain ; and of his gracious acceptance of it ; which was as a *Sacramental Token*, by a sensible *Sign* ; in a very emphatical manner ; reminding them of their desert of death, and the wrath of God ; at the same time to assure them of God's gracious commutation ; in so accepting the life of another ; as to spare and save them : yet by Abram's day, the knowledge and worship of the true God was almost extinct. Mankind had generally degenerated to Idolatry ;

and many of them run into gross scenes of wickedness and debauchery. And we read no more of burnt offerings, after Noah, till Abram.

God then calls Abram out from the land of his nativity, from his kindred and his fathers house ; to make a long journey, into an unexplored country ; which God would give him for an inheritance. There God makes frequent visits to Abram, and many promises to him. There God entered into covenant with Abram, to *be a God to him and his seed after him* ; that he would set up his visible Church in the family and posterity of Abraham. God also gave him the sign of *circumcision* to be a *Token* of God's covenant with him : and strictly commanded Abraham to apply it to himself and all the males of his household or family, infants of eight days old included ; and commanded that this should strictly be observed in their generations, not to fail, to circumcise their male children at eight days old.

This ordinance of circumcision must be a painful operation ; so also Abraham's leaving his native country, kindred and his father's house must undoubtedly be heart rending ; yet this all helped to illustrate the meaning of circumcision ; and by God's making this painful operation a *Token* of gracious covenant with Abraham ; after he was detached from his native country and connections, naturally lead to understand, that this ordinance, was a sign or token, denoting the inward, or spiritual transplanting of the soul, from its native departure from God, to a state of nearness to him, and union with him ; or in other words, from nature to grace ; which is always attended with more or less, pain and compunction of soul.

And it is abundantly evident that the inspired writers understood circumcision as above stated; to denote such an inward operation on the heart; to signify the mortification of sin, lust and corruptions of the heart. Thus Moses Deut. x. 16. says, *circumcise therefore the foreskin of your hearts, and be no more stiffnecked.* This very naturally answers to the man's being directed to apply circumcision to himself. Moses also understood it to signify the work of God upon the soul to renew and sanctify it; and transform it into his own Image, in order to salvation, Deut. xxx. 6. *The Lord thy God will circumcise thine heart, and heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.* It is here very plain, that Moses understood circumcision to signify, or denote God's taking the soul from its natural state of departure and distance from God; and transplanting, or ingrafting it into a divine stock, in nearness and union with himself; in order to salvation: as it is in the above text, *that ye may live..* The Apostle Paul also very evidently understood it so, Col. ii. 11. where he speaks of *the circumcision made without hands, in putting off the body of the sins of the flesh.* And many other places of Scripture, might be adduced to the same purpose. In all which places, it is evident that the inspired writers understood and considered; that there was both an external, and internal circumcision. In this view, circumcision has all the marks of denoting or signifying, the being BORN AGAIN. Not that it evidenced that the subject was, previous to circumcision, at the time of it, or ever would be, certainly *born again.* But it was a *token* of the absolute necessity of that NEW BIRTH; and that without it, there could be no *salvation.* And

God required this outward *sign* or *token*, denoting that inward operation, a visible Token of covenant relation to himself ; and as a badge of his visible Church, where he would vouchsafe his special presence *&* bestow his gracious favors ; in distinction from the world remaining in their native distance from God. In covenanting with Abraham, and making most extensive and gracious promises ; God made so much of this external Token ; that he established it a positive term of admission, to the enjoyment of these promises ; declaring that he who was not circumcised, should be cut off from his people.

Thus God established circumcision, an essential *Sacramental Token*, denoting and signifying, by that outward sensible *Sign* ; the internal opera-

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*&* Although God is absolutely every where ; yet as creatures are necessarily local, it is necessary that God should locate his special presence. Accordingly it appears that in early days, before the Scriptures were written, that God located his *special presence*. Thus he did at first in the Garden. But after the Devil intruded himself there, and defiled God's sanctuary : God drove the man out of the Garden, and located his *special presence* in another place, where he vouchsafed, a gracious communion with the Antediluvian Patriarchs. This Cain forsook. At, and after the flood, God located his *Special presence* with Noah. Next with Abraham. Afterward with Israel, at Mount Sinai, and in the Wilderness, and in Canaan. Finally he chose Jerusalem to put his name there, his *special presence*. And when they of Jerusalem, murdered him ; in whom *God was manifest in the Flesh*, most wonderfully and gloriously *Located*. By which his sanctuary was so awfully profaned there, that he rejected it. And the Canon of Scriptures being compleated ; his *special presence* is now located in the SCRIPTURES, wherein are exhibited his character, will and ordinances. And all who reject the Scriptures, or knowingly depart from them, may doubtless, properly be considered as *going in the way of CAIN*. Jude verse 11.

tion of the divine spirit, renewing and transplanting the soul, from *Nature* to *Grace*, from *Death* to *Life* ; in order to *salvation* . And also established it, as a *Token* of his *special* and *gracious* PRESENCE.

But though circumcision was an essential *Sacrament*, and perhaps has generally been so esteemed ; yet neither that, nor the Passover, the Sacraments previous to Christs passion, appear to have been officially administered, as the Sacraments of the New Testament, are expressly instituted. Doubtless there was an important wise reason for their not being official. Circumcision appears to have been given to Abraham, as a family duty, and by all the instances we have recorded, it appears plainly to have been so conducted. Saving what is said in Joshua 5th Chap. God commanded Joshua to circumcise the children of Israel. And he did circumcise them. But this can mean no more, than that, as Joshua was the commander of Israel, the orders were given to him to revive the primitive institution. And he gave orders, and took care that they were executed. But for Joshua to circumcise them all, with his own hand was impossible. For there were, at the most moderate computation, at least a million then to circumcise ; and it would undoubtedly take five minutes each person, to circumcise them, one with another : which would have taken Joshua above nineteen years to perform, working twelve hours every day, without intermission. Should any here say Joshua might appoint deputies to assist him : That gives up all the argument that he did it himself ; and he might just as well, appoint every head of a family, to do it in his family, according to its original institution. Which I have

no doubt he did. So that notwithstanding what is said about Joshua ; or any thing else ; it will appear, that circumcision was a family institution ; and not official. So also as to the Passover ; it never appears to have been officially administered.

This *Sacramental Token* of Circumcision, we find Abraham punctually practised, according to the divine command : and his children after him. Such of them as were heirs of the promises. And we find also that Abraham practised the other *Sacramental Token*, which was then promulgated, of offering burnt offerings of living creatures slain, and offered to God. And *Abraham* and *Isaac* his son, were called to a most trying scene, literally explaining the meaning of sacrifices, and burnt offerings ; when the life of Isaac was peremptorily required, and he to be offered for a burnt offering : Abraham without hesitation obeyed ; and did every thing to the fatal stroke, and his hand stretched forth with the knife to slay his Son ! When Lo ; God stopped him, and commuted the life of Isaac for a ram. This must undoubtedly impress their minds, with a most lively sense of their relation to God, that they had forfeited life, that he had a right to require it, that they deserved death, and the divine wrath : at the same time, strike their minds, with most exalted apprehensions, of the infinite, unspeakable Grace of God ; in accepting the life of another, so as to spare and save the man. Here was represented, in a very sensible and affecting manner, the wonderful Grace of God, in his scheme of the *Salvation* of man ; by a glorious and wonderful commutation. So that God is just, and yet the justifier of the ungodly, who believe in Jesus, even the lamb, the sacrifice, that God himself has provided. And this

of Abraham's offering up his son Isaac ; is no doubt left upon record, to explain to believers, the children of Abraham in all ages ; the true meaning, and importance, of God's Sacramental Sign or Token, between him and man, in the present state.

We find a like sign or token much enlarged, and instituted by God, for Israel in Egypt, for a Token of Salvation to them, when the Egyptians were smitten. And to be by Israel, observed throughout their Generations, as a *Sign* or *Token* of their salvation from death, and deliverance from bondage. At the same time, as their manumission from Egyptian bondage, was a type of the freedom, and salvation of the soul from sin and death ; so this was fitly considered as a *Sacramental Token* ; signifying the liberation of every soul from the bondage of sin, and salvation from death ; carrying in it, all those marks of a *Sacramental Sign*, or *Token*, fitted to excite and maintain in them a proper sense of God, and of their relation to him, in this fallen state ; and of his gracious commutation. Here also by their eating of it, was a proper token, to excite and maintain in them, a sense of their constant dependence on that same source, which saved them from death ; for support in life. This then was a compleat and full *Sacrament* for them in their condition.

Thus I have considered the two essential Sacraments, as God instituted them to be observed, previous to the death of Christ ; viz. *Circumcision* and the *Passover*. Circumcision I have denominated *incidental*, as being occasioned by man's apostasy. And a few remarks here, may help to illustrate the nature, and importance, of this incidental Sacrament. In which it may be noticed ; that from

the fall, whenever God made any special overtures for the salvation of persons ; they must undergo more or less trouble or distress, and make a local transition from their native, or original place and condition. Thus it was with Adam. Thus with Noah. Thus with Abraham. Thus with Israel, in their salvation from Egypt.

Thus God rescued Adam in a local sense, from the Devil, who had intruded himself into the Garden, and set up his dominion there ; God translocated Adam ; and vouchsafed to him, his special presence. Thus God rescued Noah from his enemies, and transplanted him, from the old world to the new. Thus he saved Abraham from being swallowed up in the Idolatry and wickedness of the times, in his native place. Thus also God liberated Israel from the Egyptians.

In all these cases, it appears, that God took in children and posterity, into the same visible condition, and relation to himself, with their parents.

Thus as to Adam ; it is plain that his posterity were taken into the same visible or external relation to God, with Adam himself : for it appears evident, that Cain and Abel were in the same visible relation to God, that their Father was ; enjoyed the same religious privilege, viz. *The divine presence*. But Cain separated from it ; Gen. iv. 16 *Cain went out from the presence of the Lord*. Thus without any comment, it appears as to Noah, and Abraham ; their children and posterity were taken into the same visible relation to God, that they were themselves.

Thus also it expressly was as to Israel, when God took them out of Egypt into his own gracious presence, to serve and worship him. He by Moses, demands of Pharaoh, to let his people go to



*serve him, to do sacrifice to him.* At length Pharaoh asks ; who they were that should go ? Moses answered, we will go with our young, and with our old, with our sons, and with our daughters ; for we must hold a feast unto the Lord. But Pharaoh said not so ; go now ye that are men and serve the Lord, *Exod. x. 8, 9, 11.* Here we see God required all, old and young to go and be in the same condition and relation to himself, and to be all baptized. But Pharaoh, proposes that only the men, the heads of families should go and serve the Lord. This of hard hearted Pharaoh, is the only instance I recollect to have found in all the Bible, of either God or man, proposing to have parents in a different condition and relation to God, from their children ; or for parents, or heads of families, to come to Baptism, without their children and families with them !

We find that in all these cases above mentioned, the subjects of *Salvation*, had travel and hard labor to undergo. Thus Adam had to leave the Garden, and travel to some distance, and labor hard for a living. Thus Noah had to build the Ark, which must be a long and arduous work ; was confined in it above a year ; and had to undergo the shock of the flood. Thus Abram had to travel a long journey, from his native country, kindred and connections. Thus Israel had to undergo severe distress, previous to their liberation from the Egyptians ; and then to make a long and tedious journey through the sea, and wilderness.

All these, are a series of Figures, signifying and certifying the real necessity, of an absolute passing from our native or original state ; and of hard conflicts therein, in order to *Salvation* ; and that

there must be the real operation of the divine spirit ; and exercises of the man in effecting this change. And it appears that God did institute circumcision, for the *Sacramental Token* of this important change in the soul, denoting its nature and necessity ; and this ordinance was to continue as the Sacrament for that purpose, till the death of Christ ; bating while Israel were in the Wilderness. But after Christ had shed his blood, there was no more propriety for shedding of blood in religious worship or institutions, therefore, circumcision could not continue as the Sacramental token ; there must be some other external token, clear of blood, signifying the same thing, to take the place of circumcision : Or this important Sacrament, denoting the only way, for the *Salvation* of the soul ; *is lost !* yea that important Sacrament, which God made so much of ; and in a sense made it as the counter part, of the internal operation unto *Salvation* of the soul ; *is lost !* yea that visible Token, and badge of distinction, between God's visible Church, and the world, *is lost !* Even that Token *is lost !* without which, God declares he would not own them, for his people ; or be their God. And God has no visible Church in the world !!!

However there are many who hold that BAPTISM, is in lieu of CIRCUMCISION. Yet there are many who strongly hold to the contrary. This therefore, is a point so much controverted, that I reserve the consideration of BAPTISM, for a distinct part of my Treatise.

I now return to the other Sacrament, viz. the Passover. This I denominate *Perpetual* ; because it was for the same purpose to Israel, in their condition, that the supper is to us now ; and for the same purpose, that a Sacramental Token, is

to all created intelligences; viz. To excite and maintain in them a proper sense, of the invisible Jehovah, of their relation to him, and constant dependence upon him. This is also properly distinguished from the other, the *incidental* Sacrament; that being always some sign or token on the man himself; and wherein he is generally passive. And this *perpetual* Sacrament, is always a *Sign* or *Token*, consisting in something distinct from the man, concerning which however, the man is active; and has generally more or less respected eating. Both these Sacraments previous to the death of Christ, were properly bloody; and so far shadowy. God also ordered in his law by Moses, many and various sacrifices, burnt offerings, applications of blood and cleansings; which were principally shadowy, looking forward to a substance to come; though there seem to be some Sacramental Ideas in them. Those bloody institutions were necessary, for the time then present; and must remain till Christ came and once shed his blood, which essentially atones for sin; so that there is no more propriety, for shedding of blood, in religious institutions. All bloody institutions are of no use; but since that event, improper, therefore cease. Christ, *God manifest in the flesh*; and his sufferings for sin, are brought within our apprehension; and he has instituted the symbol of his body broken, and his blood shed, for us to participate of; which are sensible signs, realities to our senses, a *Sacramental Sign* or *Token*, to bring to remembrance, the Lord Jesus Christ; and the great and unspeakable love he has manifested, in laying down his life for fallen sinful man; a proper mean to excite and maintain in us a sense of God, of our relation to him, of our deserving nothing from him but death, and his divine

wrath ; thereby to work in us compunction of soul, bitter remorse, and deep repentance for sin. At the same time, to quicken in us a lively faith, and devout thankfulness to God, for that gracious commutation he hath provided, to ransom our lives. Here Christ says, is my body which is broken for you ; take, eat it, in remembrance of me ! This is my blood shed for the remission of sins ; drink ye all of it.

We are so senseless of spiritual things, in this state of flesh ; and so prone to forget them ; that we need something frequently, real to our senses ; to bring to remembrance, and to maintain in us a sense of those important things. This *Sacramental Sign or Token* is necessary ; and must continue through the present life. And in the coming world ; *Christ God man*, Deity manifest in the flesh, will be the immediate object of apprehension, to maintain in the mind, a proper sense of God, and of our relation to him ; a *Sacramental Token* to all Eternity.

Thus we see the absolute *Necessity* and *Importance*, of this *Sacrament* ; we being creatures, and so liable to fail, to loose a sense of things out of sight, especially of the great invisible *Jehovah*, and of our relation to him : it is indispensibly necessary, that there should be means, to maintain in us that sense of God, and of our relation to him. In a word as we are creatures, and indispensibly must have means, to support us in life and existence, in every sense or respect ; so in none more than this our spiritual life towards God. Therefore, it is our life ; and nothing can be of greater importance. Especially also, when it is such a positive command of God.

## P A R T II.

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On BAPTISM ; attempting to illustrate what the Religious meaning and design of it are. Who are the proper subjects. And what is the proper Mode.

BAPTISM has perhaps been generally, considered as a *Sacrament* ; and esteemed an ordinance of great importance. And much controversy has been made about it ; by a multitude of writers.

But though many have written on the subject ; I shall not follow, any one that I have seen ; nor dispute any one. But I shall endeavor to investigate the Origin, the Nature, Meaning and Design of it. Which I shall do ; not by the etymology of the word Baptize ; nor by History of the practice of christians ; but examine what may be found in the scriptures, as to the real meaning and design of the ordinance, as God had instituted it in his word.

It is manifest, and I suppose generally agreed, that the Scriptures speak of both an *external* and *internal Baptism*. The *external* with *Water* : The *internal* with the *Holy Ghost*.

It is the EXTERNAL BAPTISM with water, which is here first and principally, to be inquired after, to examine those places of Scripture, where it is evident the inspired writers meant Baptism with water ; and endeavor to investigate what Ideas they meant to convey. Afterward, for further illustra-

tion ; I shall examine those places where they speak of Baptism, when they did not mean Baptism with water.

**AS TO BAPTISM** ; some have supposed, that it has been practised, ever since the flood. However that was ; the Apostle Peter, by divine inspiration, evidently originates christian Baptism, in that dispensation ; he says, that Baptism is the same Figure with that, or a like Figure, 1 Pet. iii. 19, 20, 21. Speaking of Christ, by his spirit preaching to the Antediluvians, *While the Ark was preparing, wherein few, that is eight souls, were saved BY WATER.* He says, *The like Figure whereunto, Baptism doth also now save us.* This being saved BY WATER ; has some obscurity in it, because the Scriptures have not directly and expressly told, what the *Water* saved them from. But the words here are express, that the *Water* saved them, from some danger, some injury with which they were threatened ; and which would have destroyed them, had not the *Water* saved them. We are here then necessitated, and fully authorized, by Scripture, to inquire after the evil, from which the *Water* saved them. And I think it cannot be a departure from Scripture, to conclude, that the Antediluvians, meditated the destruction, of Noah and his family ; and were preparing to effect it : when the flood came suddenly, and destroyed them all. As Christ asserts Luke xvii. 27. I think this cannot be a departure from Scripture ; since the Scriptures, are very express, that the people had become universally wicked, and even to the highest degree of wickedness ; *and the earth was filled with violence.* Gen. vi. 11, 13. And Noah had so long been preaching righteousness to them ; I think it is impossible to suppose, but that they

were greatly enraged at him ; and would likely have destroyed him before, had it not been, they were under some awe and restraint, by the presence of Mathuselah, under whom they were brought up ; and had not worn off quite all veneration and fear of him. If we advert to the affair of Cain ; and consider how enraged he was at Abel, only because he was a righteous man ; and had not, as we find, attempted to reprove or admonish him. Yet Cain was so envious, and incensed at him, that he murdered him. When we take this into view ; it is impossible to suppose, that Cain's posterity, who had become mighty men ; men of renown ; should quietly bear, and not resent Noah's preaching to them, and admonishing them of their wickedness so long, it seems an hundred and twenty years ; even longer than Cain had lived in the world, in years of understanding, when he was so malignant at Abel, only for being a good man. And especially when Noah was the descendent, of so much younger a brother : that old grudge, not extinguished ; but revived and inflamed, by Noah's preaching ; and the earth filled with violence ; the wonder is, that they bore it so long, and did not destroy him before ; rather than to doubt of their engaging in his destruction, now, when there appeared so fair an opportunity to effect it : Noah and his Family shut into the Ark. Nothing, as we know of, appeared, but they might easily set fire to it, and readily demolish the Ark with its contents. The Scriptures asserting, that Noah and his family were saved BY WATER, implies, or at least naturally suggests, that *Fire* was the instrument or means, by which they were exposed to be destroyed ; since water is the direct proper element to extinguish

*First.* And the conclusion that the Antediluvians were endeavoring Noah's destruction, will further appear unavoidable; when we compare it with other places of Scripture; where we see how the Sodomites were exasperated at Lot, only for one most mild and gentle rebuke, or rather entreaty. They endeavored to injure and destroy him. And we find it universally true that the *scorner hateth him that reproveth him*. Christ says, *That the world hated him, because he testified of it, that the works thereof are evil*; and this was Christ preaching to the Antediluvians, in the person of Noah; and it is impossible but that the world as vehemently hated Christ then, as they did for the same cause, when he was *here in the flesh*; and as eagerly engaged in his destruction, that is, the destruction of Noah in whose person Christ then reproved them. Neither can it be doubted that the Devil as heartily joined and urged on the destruction of Christ in Noah, as he did Christ in the flesh, when he was upon earth.

These things considered; I think there cannot the least doubt remain, that what the *Water* saved Noah from, was the rage and fury of the people, about to destroy him, and from the instrument, or means they applied to effectuate his destruction.

Here Peter says, *The like figure whereunto, Baptism doth now also save us; by the resurrection of Jesus Christ*. That is, Baptism is a figure answering to the same thing or the same figure. We are here led to understand, that Noah's salvation BY WATER, was a Baptism; and the same figure with christian Baptism; and was designed for the original sample of it. This place of Scripture directly applies it so. Hence, then we are led, to examine this figure in its several parts.



As far as I have been acquainted ; the Ark has been considered as a Type of Christ. On that construction, the flood will be a type of his Death, Blood, Atonement or Redemption wrought out by him. The breaking up of the fountains of the great deep, and destroying Noah's enemies and extinguishing their fire ; seems very naturally to answer to Christ's death, which effectually quenched the fire of hell ; so that, all true believers in *Christ*, are saved from being destroyed by their sins, and secured from the power of the Devil, by the death of Christ ; likewise the rain and continuance of the water, answer to his blood being shed ; by all which atonement and redemption were wrought out. The waters prevailing, and covering all the *high hills*, under the whole Heavens ; and covering the *Mountains* ; as related Gen. vii. 19, 20, very eminently represent the completeness, and allsufficiency of Christ's Blood ; for the cleansing away sin, even the greatest of sins ; prevailing to cover all the hills, and mountains under the whole heavens ; even in all the world.

But here, let none flatter themselves with certain salvation, because of the amplitude of Christ's blood, to overflow the greatest mountains of sins, and all the hills of the whole world ; for observe the whole figure ; none were saved by the flood, but those that were in the Ark. The flood served to destroy all the rest. So none are saved by the blood of Christ, but those that are in him, united unto him, become one with him, or are members of him : All the rest are destroyed ; doomed to a more awful condemnation thereby. So that here is no consolation, for any continuing in their sins ; but the greatest consternation, by a certainty of sudden, remediless and awful destruction.

We may now see the whole figure. Noah and his family are in the Ark. The flood comes and washes away all their enemies, and extinguishes their preparations to destroy them. And they are saved BY WATER, from their incendiary enemies. The Ark rides upon the flood ; and in due time, Noah and his family come forth, out of the Ark ; which answers to the resurrection of Christ : for if Noah had continued always in the Ark, he would not have been *saved* at last. So if Christ had not risen from the dead, his death would have *availed* us nothing. This *Salvation* of Noah is a figure of *Salvation* by Christ. For as Noah must be in the Ark, so the soul must be in Christ ; and as the Flood cleansed away all Noahs incendiary enemies ; so the blood of Christ cleanses away all sin which generates and enkindles hell. As Noah in the Ark, rode upon the flood, and finally came forth out of the Ark. So Christ triumphed over death, and rose from the dead. As Noah in the Ark, was transplanted from the old world wherein Adam sinned, into the new world where God made gracious grants and promises : So the soul in Christ, by his working in it repentance and cleansing away sin ; is transplanted from its Adam state of sin and death, to a new state, of life and *Salvation*. So here is a figure of *Salvation* by Christ. And the Apostle Peter, says, *The like figure whereunto, Baptism doth also now save us.* We must doubtless, understand this, that Baptism by water now saves us as a figure ; similar to Noah's *Salvation by water* ; which was a figure of *Salvation* by Christ. So Baptism is a like figure of *Salvation* by Christ. But lest here should be any mistake, he says. *Not the putting away of the filth of the flesh, but the answer of a good con-*

*science towards God.* As if he had said. That al- though the figures are alike in both, viz. that of Noah formerly, and that of Baptism now ; yet the salvations are not alike. For Noah's salvation consisted, in the water's washing away the filthy Antediluvians ; who were about to destroy him. But the salvation in Baptism, does not consist in washing away the filth of the flesh, though it is an external washing of the flesh ; but in its being the answer, figure or counterpart of a good conscience towards God, which figure he instituted, and positively commanded that it should be performed ; by which it becomes necessary and efficacious to *Salvation*, as the counterpart of salvation by Christ. The Apostle, no doubt, here means by a *good conscience*, a conscience purged from dead works, to serve the living God. And in this view, what the Apostle says here, is properly Synonymous, with what is said, Heb. x. 22. *Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.* And also with what Christ says, John iii. 5. *Except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God.* Both these Texts, especially what Christ says, make the external Baptism with water, an essential counterpart, of the internal operation of the Divine Spirit, in order to *Salvation* ; and it appears that Peter represents it of equal importance, when in the above text he says, *Baptism doth now save us.* Thus may be clearly seen, that God has instituted Baptism, an essential *Figure, Sign or Token* of SALVATION by Christ : And an essential connection

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*/ It is evident that the Apostle here means the external Baptism, since, he says, it is the Answer of a good conscience : therefore, cannot be the good conscience itself.*

between the *sign* and the *thing* signified. It must therefore be an important SACRAMENT.

Another passage of Scripture, which concurs with that above considered ; is 1 Cor. x. 1, 2. *Moreover brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea ; and were all Baptized unto Moses, in the cloud, and in the sea.*

Having considered how Noah and his family were Baptized ; viz. their being SAVED BY WATER ; it here readily appears, how Israel were Baptized in the cloud, and in the sea. They were *saved by water* in the cloud, when it stood all night between them and the Egyptians, who pursued them with fury, and determination to resubjugate, or destroy them. But the cloud obstructed their pursuit, and defeated them of their enterprize. And it may no less readily be seen, without any comment, how they were Baptized in the sea ; being *saved by water*, from the Egyptians their enemies, who were pursuing to subjugate or destroy them ; the water coming upon the Egyptians, *saved* Israel. And thus they were *saved by water* ; as were Noah and his family. These Baptisms, as well as Noah's, are a very eminent figure answering to the soul's being saved from being destroyed by sin ; by the blood of Christ cleansing away all sin.

They were also *saved by water* in the cloud, both by day and night, through the wilderness. For as Geographers relate ; that country where they traveled, is so hot and barren, that people cannot travel there in the day time ; and there are scarce any trees for shade. And the Scriptures inform, that it is a dry and thirsty land. It is said, that Pilgrims, who superstitiously affect to go to Mount Sinai, are obliged to cease traveling, and lie under

the shade of a rock most of the day time ; because of the intense heat of the sun. But that cloud over-shadowing Israel, defended them from being destroyed, or injured by the heat. So they were *saved by water*, in the day time ; being under that cloud. This seems naturally to represent ; or to be a figure, of the soul's being secured from the wrath of God, by the death, or blood of Christ.

They were also *saved by water*, in that cloud, in the night ; by the particles of water, being so arranged and composed, as to collect, and transmit the rays of light ; perhaps something in the manner of our northern lights. It was so that it appeared a pillar of fire by night, *Exod. xiii. 21, 22.* This pillar of fire by night, among other important purposes, served to guard them from being destroyed, by wild beasts of prey, which infest that country ; so that people cannot travel there, in the night, without carrying fire with them ; those beasts of prey being afraid of fire.

This seems naturally to signify, or answer, to the soul's being defended, or *saved* from the assaults of the Devil, by the death or blood of Christ.

It appears, that Israel were under this ordinance of Baptism, forty years ; in lieu of circumcision ; for while this continued, they were not required to circumcise. They had also during that time, the Manna, that miraculous bread, which God said he would rain from heaven, *Exod. xvi. 4* ; and that miraculous drink, the water coming out of the smitten rock. Which rock, the Apostle says, was Christ, that is, an exact type and figure of Christ ; who is that bread of life, which came down from heaven, *John vi. 33, 35.* And the water coming out of the rock, by its being smitten ; was an exact type of Christ's blood shed. These, the manna and the

76 *Israel had Baptism and the supper in the Wilderness.* PART II.  
water, so exactly answered to Christ's body and blood, as the bread and wine do now ; that the Passover was omitted, while these attended them ; saving that it was once performed, when the year came round ; as it seems to establish the form of it. But while thus, Baptism and the supper attended them ; Circumcision and the Passover, those bloody Sacraments, were not required.

They now had that Baptism, which was a most striking, discriminating Token of their *Salvation* from bondage, destruction and death ; therefore a proper mean, to maintain in them a sense of their undeserved deliverance, and rescue from destruction ; through God's taking them into a gracious covenant, and nearness to himself, giving them his special presence. So that it had all the properties of a *Sacrament* for that purpose. And that miraculous food and drink, was properly calculated, to maintain in them a constant sense, of the reality of the God's existence ; and of their constant, and absolute dependence on his free sovereign grace for their life, freedom and support.

The Apostle evidently considers these, the same as christian *Sacraments* ; of the same meaning, for the same design, and answering the same purpose. For he says, that with many of them, God was not well pleased ; for they were overthrown in the wilderness. And he says, that these things were written for our example and admonition. But they could not be for our admonition, unless we are in the same predicament, under the same means, or ordinances ; or those which are of the same meaning and intent.

As to the Baptisms above considered, performed by God's own hand : Peter assures us that of Noah and his family, was an exact sample, of the

christian Sacrament of Baptism. The same Paul asserts, concerning Israel's being baptized, in the cloud, and in the sea. In all which ; what is called Baptism ; was *Salvation BY WATER*. They were operations, wherein *water* was the instrument of *Salvation*, to the subjects of Baptism ; by preventing, removing or destroying by *water* those things, which otherwise would have destroyed those subjects of Baptism. Hence Baptism with water, according to God's institution and command, is a proper *Figure, Sign or Token* of the *Salvation* of the soul, by the blood of Christ, applied, by the Holy-Ghost, to cleanse away sin, extinguish the evil it produces, avert the wrath of God, and defend against the assaults of the Devil. Which operation of the Divine Spirit, is no doubt, what is called in Scripture ; *Baptizing with the Holy-Ghost* ; and this outward Baptism with water, answering to the inward Baptism with the Holy Ghost, thus connected ; is no doubt the same that Christ means, by being *born of water and of the spirit*, John iii. 5. .

Thus, by these important patterns of Baptism, wrought by God's own special hand ; we have opened to us, some very important things, of the *Religious meaning and design* of BAPTISM. That it is a *Sacramental Token*, signifying and denoting, *SALVATION*, by *cleansing away or preventing*, that which threatens, or tends to injury and certain destruction ; and transplanting from a state of certain danger and death, to a state of life and safety. Being an outward Sign of *SALVATION BY WATER*, as a counterpart, answering, the inward operations of the Holy Spirit. And is a visible badge of distinction, between God's visible Church and the world : And a Token of God's special gracious presence ;

*Who are the proper subjects of Baptism. PART II.*  
*thout which token, there is no ground to expect, or*  
*couragement to hope for his gracious presence or*  
*offing.*

These important Ideas in the meaning of BAPTISM, appear to be fully and fairly contained, in those patterns above considered. For there was SALVATION by CLEANSING, PREVENTING, TRANSPLANTING. The same was a visible distinguishing BADGE of God's gracious presence. And no safety : But DANGER and DESTRUCTION without that Token. Thus it was as to the *Old World*. And thus as to the *Egyptians*.

Thus we find that BAPTISM amply fills up, and takes the place of CIRCUMCISION. And that important SACRAMENT, is in no measure fit to God's Church.

WE may now notice, who are the proper subjects of Baptism, according to the above divine examples.

which we find, that Noah and all his family were baptized on his account, Gen. vii. 1. *And the Lord said unto Noah, come thou and all thy house to the Ark ; for thee have I seen righteous before me in this generation.* This needs no comment, to make it plain and certain, that Noah and all his family, were baptized on his account, by the direct and express command of God. *m.*

And God's thus taking children, and households, into visible Baptism, on account of the visible head, may be considered, as helping to extend and compleat the *Figure* ; by leading the mind, to ap-

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*m* Should any from hence suppose that a man's wife now, to be baptized on his account ; it is to be observed, that previous to the incarnation of Christ, the woman was considered as included in the male ; so that she was considered as circumcised in him ; and on this ground, Noah's wife was properly a subject of Baptism, on his account. But



prehend God's gracious covenant, in saving souls by baptizing them with the Holy Ghost on Christ's account, as head of all believers.

The Baptism of Israel, in the cloud, and in the sea, was on Abraham's account; who had been in heaven above three hundred years. They were all old and young, men, women and children, baptized on his account. Perhaps it is generally understood and believed, that all God did, in bringing Israel out of Egypt, was on Abraham's account. A few places of Scripture may fairly establish this position.

When God first appeared to Moses in the Bush; he prefaced all that he was about to do, by styling himself the God of Abraham, Isaac and Jacob. And Moses tells Israel, in the 7th and 9th Chapters of Deut. that God did those great things he had done; and would do for them; not for their own goodness or worthiness. But that he might perform the word and oath, which he swore, unto their fathers, Abraham, Isaac and Jacob. But the Psalmist is very explicit, in the cv. psalm; and mentions these very Sacraments, which are above noticed, viz. Baptism and the supper; and asserts that they were on Abraham's account. As it is in the 39, 40, 41 & 42 verses. *He spread a cloud for a covering, and a fire to give light in the night. And satisfied them with the bread of heaven. He opened the rock, and the waters gushed out; they ran*

Since the woman has brought the Saviour into the world, without the aid of the male: God has exalted the woman, from that depression in his economy of religion, so that the woman is head of the family, in such sense as that the children are holy, or in a visible relation to God, on her account, as much as on account of the man, 1 Cor. 7: 14. So that now as to religion, the woman is no more contained in the male; than the male in the woman.

*in the dry places like a river. For he remembered his holy promise, and Abraham his servant.* Here it is express, that God baptized Israel ; that he did those things which the Apostle calls Baptism ; on Abraham's account. Which things we are authorized, by the Apostle, to consider as our pattern and for our instruction. Here it is plain, that God baptized the children of Abraham, on his account.

But here it will perhaps be said, this was seven or eight generations after Abraham ; therefore cannot be a rule for us. But it will doubtless be so far a rule for us ; that as Abraham is the father of all such as believe ; so he is the father of all us that believe. And if we claim Abraham for our father, we must do the works of Abraham ; in order to approve ourselves his children. And he, when in a family state upon earth, applied the same distinguishing mark to all his family, he did on himself. We therefore must do likewise. But there was a particular reason for Abraham's posterity's being baptized, and circumcised too, directly on his account, so many generations after him. Because in the divine economy ; God saw best, to set up his visible church, selected from the world, in the family and posterity of Abraham, till his son should come in the flesh ; and to bring his son into the world in that lineage ; and for this purpose, to make it known to Abraham ; making him the public covenant visible head of his visible Church in the world. So all the visible privileges Israel enjoyed, were considered as on Abraham's account, as being contained in the covenant God made with him. All this was what belonged to Abraham as public head. An exact miniature of this economy, God instituted in Abraham's individual family. Which therefore belongs to every child of

Abraham, i. e. every believer, in his family. Therefore, God's baptizing all the Israelites, on Abraham's account, is an exact pattern for every believer to follow, respecting his family. And it appears that the Apostles understood and practised so ; baptizing whole households with the believing head. As the households of the Jayler, Lydia and Stephanus.

But should any, after all, have any scruples, about the propriety of infants being baptized, because they have not knowledge, to understand about the transaction ; and thence suppose it does them no good. Such, if any there should be, must remember that God baptized thousands of infants, among others of Israel, and it is too assuming, for us to call in question, the propriety of what God does, or directs to, whether we can see the propriety of it, or what good it does, or not.

Thus I see not, but it conclusively appears, by the above samples of Baptisms, which God himself wrought by his own hand or operation ; that it is expressly his will, that whole households should be baptized, on account of the believing head. All that are under the command, and at the disposal of such head ; whether they be infants, or of more advanced years. And when we take into view, the Baptisms above considered ; I see not how any can presume, to make a question of the duty, and propriety of it ; or that it is clearly required by God.

We may also clearly understand by these specimens of Baptism, performed by God himself, that although Baptism is a Token of the *new birth*, or *true faith* unto *Salvation* ; yet, as is observed of circumcision page 57th, it does not evidence or signify, that the subject is, previous to Baptism, at the

time of it, or ever will, certainly be *born again*, or have *true faith* : for the Scriptures are express, that many of those whom God baptized, never had *true faith*, but perished through unbelief.

SOMETHING now will be attempted, to illustrate, what is the proper *MODE* of applying the water, in Baptism. Although the principal meaning, and design of Baptism ; and who are the proper subjects ; are clearly decided in the above samples ; yet the Mode is not. Because those were performed, by God himself. And the modes of applying the water, for the *Salvation* of the subject in those Baptisms, are inimitable. And it appears that God never designed, that we should take our *modes* of worship, or ordinances, from similitudes, or supposed similitudes of himself ; or of his operations. But has strictly forbidden our attempting any such thing.

However, perhaps so much may be learned, from those instances of Baptism ; that the *mode* should be such, as signifies ; or is a figure of *Salvation by water*, by purifying or cleansing away, that which tends to the injury of the person. Hence although we cannot directly determine, from those instances above, considered, what the mode is, or ought to be ; yet we may from those Baptisms, in some measure determine, what it is not ; or what cannot be the proper *mode*. And here, from the above Baptisms, performed by God himself ; we may conclude that immersion, or plunging, cannot be the proper mode of Baptism ; for that is rather a Figure, or emblem of *destruction*, than of *Salvation*. And it was the real *mode*, in which God *destroyed by water* those he took away, to baptize, those he *saved by water*. Now it would be so in-

congruous to institute a *mode*, for a figure or token of *Salvation*, which God himself had used in Baptism, as a mode of real destruction; that we cannot suppose that God would do it. It could never strike our minds as a *Token of Salvation*. Therefore we must conclude, that immersion is *not* a mode of Baptism, that God ever instituted or designed.

Again, we find no particular *mode* of Baptism, described in the New Testament. And the silence of the New Testament, as to the mode of applying the water in Baptism, may be considered as one evidence, that Baptism was common among the Jews under the Mosaic dispensation. So that Baptism was a thing familiar to them; therefore the *mode* was familiar. So that when Christ instituted Baptism as a *Sacrament*: He commanded the form to be, in the *Name of the Father, Son and Holy Ghost*. But said nothing about the *mode*, of applying the water. This is evidence that he meant, the *mode* should be the same, to which they had always been accustomed. But the silence of the New Testament, as to the mode of Baptism, is not the only evidence we have, that Baptisms were common among them, under the Mosaic dispensation: For the Apostle to the Heb. ix. 10. Says, that dispensation, among other things, stood in divers Baptisms: It is translated *Washings*; but in the original it is *Baptisms*. This at once proves, that there were Baptisms instituted, in the Mosaic dispensation; and that they were the same, which are there called *Washings*. The same also appears, from what he says to the same people, who were under that dispensation, Chap. vi. 2. he speaks of the doctrine of *Baptisms*, Which shows that they had been taught, and had practised, di-

vers Baptisms, in their religious economy. These divers Baptisms, we are not to understand, as meaning a diversity of *modes*; but divers objects, or intents for which it was done; and a diversity of things which were *baptized*. But now, since Christ after his resurrection, instituted Baptism as a Sacrament; in lieu of circumcision: All those divers Baptisms, are reduced to one Baptism; as the same Apostle says, Eph. iv. 5. But as before hinted the *same mode* remains.

Hence then, we are referred to the Old Testament, to find the *Mode* of Baptism.

There we find divers modes of using water, for cleansing, commanded in the Divine Law, viz. Washing, bathing and rinsing. I do not find, that sprinkling simple water, is any where, directed by God for cleansing. In Ezek. xxxvi. 25. God says, that he himself, will sprinkle *clean water* on his people, and they shall be clean. This is supposed to have allusion, to the sprinkling of blood, and of an infusion, of the ashes of an heifer in water; sprinkled on unclean persons, to cleanse them, from certain particular uncleannesses; such as touching the dead body of a person, &c. And had no reference to cleansing, from that uncleanness, which is common to all men. So God expresses it, in this verse in Ezek. that he would *cleanse them, from all their filthiness, and from all their idols*, viz. those particular uncleannesses peculiar to them. Therefore that Text in Ezek. does not appear to have any reference to Baptism. But let that text have reference, or allusion to what it will: the sprinkling there spoken of, is what God said he would do himself; therefore, no more as I see, makes a rule for our imitation, than the *modes* he used in baptizing Israel in the *Cloud*

and sea ; saving that it is not inimitable. However, it may be well to remember, that God does not allow us to take our *modes* of Worship, or ordinances, from supposed similitudes of himself, or his operations.

The Idea of rinsing, seems nearest to answer the *mode* of immersion, or plunging, of any thing we find in the Divine Law ; but we find there, no direction for rinsing any person to cleanse him ; saving once of a person's rinsing his hands. In all other cases, it was only vessels that were to be rinsed. But if there had been a direction to rinse persons to cleanse them ; the present *mode* of immersion, would not answer to it ; for we never put a covering on any thing, to rinse it, as they always immerse with clothes on. Besides, this *mode* seems to resemble coming to Christ, having on our own righteousness, to be saved, by his blood applied to the soul for cleansing ; rather than coming to him wholly divested ; and having his blood applied to the naked soul. Therefore, does not seem to be a proper *figure*, of Salvation by the blood of Christ. It seems most naturally to represent the thing signified ; to have the part naked, where the water is applied.

But all those purifications or cleansings, by *Sprinkling*, *bathing* and *rinsing*, ordered in God's law, respect local, or occasional defilements, or uncleannesses ; such as lepers, those that touched a dead body, &c.

But WASHING was commanded by God, to be done, in cleansing from the common pollution of mankind ; and was instituted by God to be a public official *cleansing*. And for that purpose God commanded a Laver to be made to wash in ; that it should be made with a foot to it ; so as to

elevate it, to a convenient height ; and to set it between the tabernacle of the congregation, and the Altar, and put water therein. *Exod. xxx. 18.* Here was an express command of God, to make a suitable vessel, to wash in, and to set it in the most public place ; which therefore was for public washing. Accordingly God commanded, that Aaron and his sons should wash thereat, when they went into the holy place. And Moses was commanded, to bring Aaron and his sons, to the door of the tabernacle of the congregation ; and to wash them with water. This we find twice expressly commanded ; as *Exod. xxix. 4* and *xl. 12.* And we find *Lev. viii. 6.* That Moses did actually bring them, and wash them, as the Lord commanded him.

Here is a *mode* which God himself instituted and commanded, of cleansing by water : as a proper *Figure* or *Token* of cleansing, from that common, and universal pollution of mankind by sin ; it was washing with water. This was practicable by man ; although the mode of applying the water, which God used in Baptizing, was not. And God's thus instituting and commanding a mode, shows that he never designed, that man should pretend to devise a *mode* ; by an imaginary or supposed *similitude* of God's operations.

But here undoubtedly will arise a question : How was the water to be applied ? To which it may be answered. *First*, Negatively. It could not be by immersion or plunging ; for beside that's not answering to the Idea of washing ; or as it is now practised, to any *mode* of cleansing by water ; the vessel God ordered to be made, would by no means admit of immersion ; for it cannot be supposed to be large enough, for that purpose ; for though we are not told, how large it was ; yet



the construction of it was such, that it would not admit of its containing a large quantity of Water ; for if there was a large body of water in it ; being elevated on a foot, as we are told it was ; it would be so tottering, it would most certainly fall over : especially when any body attempted to get into it. Beside if it did not fall ; yet being raised on a foot ; it would be very difficult, getting in and out ; and impossible to do it lawfully ; for God positively forbid, their going up by steps, in that holy place, lest their nakedness should be discovered, *Exod. xx. 26.* And they must go up by steps ; or that which was worse, more expose their nakedness, to get into that vessel, to immerse. Therefore, it would have been evidently unlawful, to use that vessel for immersion ; contrary to an express command of God ; that it ought rather to have been made a vat, than to be set up on a foot. Another thing, that strongly argues, against its being a vessel of sufficient capacity for immersing in, is, that it was all, both Laver and foot, to be made of brass ; and to have it of sufficient capacity for immersion, elevated on a foot, sufficient to support it any thing steady, so that it could be used ; it would be so enormously cumbersome, that it would have been difficult, if not impossible, for the Priests to have carried it about with them.

Thus it seems evident, beyond all further question, that this washing, or Baptism, could not be by immersion or plunging. The same reasons show, that it could not be by *bathing* or *rin sing*. It is not impossible, but they might sprinkle from that Laver ; yet when we have in the same Law of God, sprinkling instituted for cleansing, in other cases ; though not with water ; yet with blood, oil &c. ; and this in the Laver, is called *Washing* ; it

must be a very great straining of words, to suppose that this was sprinkling. But the difference, between that mode of applying water, and washing, is familiar to us all ; every one knows, that the Idea of washing, is the applying of *water* with *friction*, to cleanse away filth. And this Idea as well answers, to what we have above found, to be an essential meaning of Baptism ; as any way we can use water ; since by cleansing away filth ; that is cleansed away, which is working injury to the person. But the blood of Christ, by which we are cleansed from sin, is some times called the blood of sprinkling, and is therefore thought to be an argument for sprinkling in Baptism ; yet it doubtless ought to be noticed, that where the Scriptures speak of the heart's being *sprinkled* from an evil conscience ; what answers to that outwardly, is, our bodies *washed* with pure water, Heb. x. 22. The Apostle here literally makes a distinction between the inward and outward operation. And this exactly concurs, with what is before observed, that God does not admit, of our taking our *modes* of worship, or ordinances, from supposed similitudes, of his operations. So that after all it will appear, that the proper *mode*, of applying water in Baptism, instituted by God, is *washing*. By taking water with the hand, and applying it to the subject in form of *Washing*. The Laver he commanded to be made, so far as we can understand it, being fitted for such an operation. And it appears by that last cited text, Heb. x. 22. *Our bodies washed with pure water.* That the Jews, and the Apostles practised so. For this text was written by an Apostle, to that very people, to whom this command was originally given ; and to whom the practice upon it, had always been familiar.

But here another question arises, viz. whether they washed all over ; applying the water, to every part of the body ? This question, may very fairly, and safely be answered in the negative. For this was to be done, in a most public place, in the most public manner. Thus Moses *washed* or *baptized* Aaron and his sons, before all the congregation of Israel, Lev. viii. 3, 4, 5, 6. Moses was commanded, to gather all the congregation together, to the door of the tabernacle of the congregation. And they were assembled. And Moses said unto the congregation, THIS IS THE THING WHICH THE LORD HATH COMMANDED TO BE DONE. And Moses brought Aaron and his sons, and WASHED them with water. This makes it certain, that he did not wash the whole body, applying the water to every part ; for in that public place, and public manner, it would have been indecent ; and not only so ; but unlawful ; for the Divine Law was very strict, against person exposing their nakedness ; especially in that public, holy place ; it was death to expose their nakedness. As appears from Exod. xxviii. 42, 43. where God commanded Moses, to make for Aaron and his sons, breeches to put on, to cover their nakedness, when they came into the tabernacle ; that they bear not iniquity and die. And that this should be a statute forever, unto him, and his seed after him. Hence it is evident, that this *washing*, could not be of the whole body ; but must be, of that part only, which is lawfully and decently conspicuous. We are therefore, necessarily lead to understand, that the application of the water, and *washing*, should be the *Face* ; as that is the most conspicuous part, and in a special manner, the assemblage and index, of the whole man ; and that part only, by which

is known and distinguished, from all other persons. But to pretend to wash the whole body, when God immediately on his revealing a Saviour, clothed it, denoting the having on the righteousness of Christ, to cover the nakedness; and has so abundantly in his word, spoken of clothing in that sense; and so repeatedly testified, against exposing the nakedness: Such total washing; must at least be superstition; or rather calling in question, the sufficiency of Christ's righteousness. And after all, his pretending to wash the whole body, will be totally vain: For let any one, wash his body ever so much, it will not make it any the more fit, or lawful to be seen: But to expose it; would be a most shameful, and wicked uncleanness. The proper Tokens or Figures, in his Ordinances, should not for us to devise by supposed analogy, or similitudes of his operations.

From all the above considerations, I see not, but is fully demonstrated, that the *Mode of Washing* Baptism, which God instituted by Moses, was, taking water with the hand, and applying it to the face, in form of washing; using at least some degree of friction, with the application of the wa-

And as the Jews were very tenacious, of the Law of Moses, it cannot be doubted, that they adhered to this institution of Baptism down, through their generations. And it is universally asserted by those who have examined, into the ancient customs of the Jews; that when any proselytes came to them, from other nations, they always baptized men, women and children; and then circumcised all the males, in order to incorporate them into their Church. Though there is no ex-

press Scripture directing them to the above practice ; yet I never found, that any one has ever undertaken to deny, or controvert its being their practice. And there is something in Scripture, that seems to favor the Idea ; and that it was in practice, soon after they settled in the land of Canaan. For we find Ruth, iii. 3. that when Ruth was about to marry to Boaz ; her mother-in-law Naomi, directed her to *wash* herself, in order to that connection. This must undoubtedly be some religious *Washing*, which she, being a Moabitiss, must do in order to incorporate with that Church. For it was positively forbidden the Israelites, to take wives of other nations. Therefore, Boaz could not marry her, till she had passed the ceremonies of incorporation. This, that Naomi directed her to do, must undoubtedly be that Rite or ceremony ; for when Boaz came to marry her, there appears no impediment, on account of her being a Moabitiss, which there must have been, with such a religious man, as it appears he was ; if she had not been incorporated. Neither could his religious neighbors, have given him such congratulations and benedictions, at the wedding as in Ruth iv. 11, 12, if he had married an Alien contrary to the express Law of God.

It appears by the first Chapter of Mat. that this Boaz, was the son of Salmon by Rahab ; therefore must be the first generation, after they settled in the land of Canaan.

In all those institutions by Moses, of sacrifices, purifications, &c. though they were principally shadowy, looking forward to a substance to come, and necessarily so, previous to Christ's incarnation and death ; yet there were in many, and perhaps most of them, some *Sacramental* Ideas. They were

*Sacramental* so far as they signified, or were figures of something internal, or spiritual, then wrought, or necessary to be done.

Thus the purifications by water, were a Sign or Token of the necessity of an internal cleansing.

But the Baptism of Aaron and his sons, seems to carry in it, the most *Sacramental* Ideas of any of their purifications. For in this, was not only, the Token of cleansing; but of transplacing them from the common state of their Brethren; to a more peculiar nearness, to God; and access into his presence. And it being done by an officer, constituted by God; denotes that the inward operation of cleansing, and renewing the soul, is not of ourselves, but of God. Those local cleansings and purifications, which were to be done personally, signify that we ought to be personally active in resisting, mortifying and repenting of our personal sins.

John's Baptism, though it was under that same dispensation, and was shadowy, looking forward to the substance to come; yet had in it the *Sacramental* Ideas of cleansing, in order to be ready for transplanting.

To the consideration of which I next proceed.



## ON JOHN'S BAPTISM.

TO HAVE A PROPER IDEA OF JOHN'S BAPTISM;  
We must inquire into his *Character, Designation*  
and *Ministry*.

### OF JOHN'S CHARACTER.

AS to this, it may be observed, he was a *Priest* according to the Law of God by Moses. This is of so much consequence, that the Holy Ghost has particularly noticed, that he was of the *seed of Aaron*, by his mother's side as well as his father's, Luke i. 5. He must therefore, in all things go exactly according to that Law; or he defiled the Priesthood. And if he had in the least deviated from the Law by Moses, he had enemies enough, who were able; and would have been glad to have found occasion, to have detected, and exposed him. Therefore, it is evident, that *John* did not in the least, attempt to introduce any innovation in religion; or to set aside that religion, which was instituted by Moses; but exactly to execute it; and proceeded in all he did, punctually according to what was then understood, by the most learned men on the stage, to be according to the Law of God by Moses.

His Baptism could be no innovation; but a Mosaic institution. It must be what the Scribes and Pharisees themselves, understood to be fully and fairly contained, in the Law of God by Moses. If *John's Baptism* had been a departure from that Law, they would have told of it; especially when Christ asked them, whether his Baptism was from heaven or of men? Mat. xxi. 25; and other places; they would have had a ready answer, and would certainly have given it. With justice,

they might have answered, that it was of men ; evidently so ; when he set up a new scheme of religion, contrary to ; or at least different from the Law of God. For though it is said they feared the people ; yet it could be no other, than because they could find nothing against John ; which they could pretend, deviated from the Law of God by Moses. If they could, they certainly would not have been, more affraid to speak of that ; than to say, *He hath a Devil !* They were ready enough, to challenge that Law on their side, said they knew God spake by Moses. If therefore, John had in the least deviated from that Law ; or what they understood, to be contained in that Law, or dispensation by Moses ; they would not have been affraid to have told of it. For when Christ only brought a blind man to sight, on the Sabbath, they said, *this man is not of God, because he keepeth not the Sabbath Day.* John ix. 16. And they were frequently faulting him, as not observing the Divine Law. Notwithstanding the multitude, had so high an opinion of him : Doubtless as high an opinion of him, as they had of John. But they never could find any thing in John, to pretend that he departed in the least from the Divine Law. Or that he did any thing, which they, the most learned men, and even his enemies, did not understand, to be fairly, and fully contained in the Law by Moses. For it is certain, they would have advanced it, if there had been any thing ; for when they could say nothing else ; they vented their spleen, with the dirty reflection, *He hath a Devil !* viz. Because he lived such an austere life, Mat. xi. 12. But never pretended, that he violated, or departed from the Divine Law by Moses. Which they certainly would



have done, if they could have found any thing, to ground it upon, to disparage him.

Therefore it is evident, to a compleat certainty ; that John as a Priest, according to the Law of God by Moses, performed all he did, punctually according to that Law, without any deviation whatsoever.

### *Of John's Designation.*

THIS was evidently, *first*. To be Christ's Harbinger, his Forerunner. He was to go before Christ, as an officer of court before the Prince, to give notice, and proclaim, that he was coming ; that he was near by ; and to call on the people to make ready for him. Thus it was prophesied of him by Isaiah, Chap. xl. 3. *The voice of him that crieth in the wilderness, prepare ye the way of the Lord, &c.* This is referred to, by several of the Evangelists, and applied to John. And this John expressly applies to himself, John i. 23. He was also prophesied of by the prophet Mal. Chap. iii. 1. *Behold I send my messenger, and he shall prepare the way before me.* This Christ applies directly and literally to John, Mat. xi. 10. Again in Mal. iv. 5. *Behold I send you Elijah the Prophet before the coming, of the great and dreadful day of the Lord.* This also, Christ applies to John. There are also many other places to the same purpose. But it is needless to mention any more, to make it clear and certain, that John was designated by God, for this honorable post or office ; to be the Harbinger of the Son of God, the Lord of the Universe. He was to go before him. Not coincident with him. Accordingly it appears by all the accounts, that John was confined in prison, and his

Ministry ceased, very soon after Christ entered on his Ministry.

Another important thing, in the designation of John, was, his being the officer raised up, appointed and qualified by God ; to perform the official rite, of inaugurating Christ into the Priest's office, according to the Law of God by Moses. And as we may consider it, of transferring the Priesthood, from Aaron to Christ, the great antitype Priest of all.

It has been before noticed, that by the express command of God, the Priests were to be inaugurated into their office of Priesthood, by public *Washing* or *Baptism*.

When God first set up, and organized his visible Church in the world, with officers and institutions ; it was by the hand of Moses. There was then no stated officer, qualified to invest with office, by performing inaugural rites. Therefore, God by a direct and express command, appointed Moses to assemble the congregation together ; and in their presence, to inaugurate Aaron and his sons Priests, by washing or baptizing them with water. This we find Lev. viii. 2 to the 6. Moses punctually performed, in the presence and audience of the congregation, *Washing* or *Baptizing* them with *Water*. Using this form of Words, viz. THIS IS THE THING WHICH THE LORD HATH COMMANDED TO BE DONE. After that, he performed the other *inaugural* rites, of investing with the Holy Garments, and anointing them, with the anointing oil, to sanctify them. When Moses had done this, the visible Church was organized ; and those Priests were qualified, to inaugurate their successors, from time to time, as they came of proper age ; which was at thirty years old. This was the age, at which

all the Levites were to commence their service ; to do their work, in the tabernacle of the congregation, as we find in the iv. Chap. of Numbers.

The visible Church being thus organized with officers, and qualified to perpetuate the succession ; we may safely conclude, they regularly transmitted it down to the time of Christ ; for he finds no fault with them, on that account. It will therefore conclusively follow, that John, being of the seed of Aaron, was baptized, and in all respects inaugurated into the Priest's office, according to the Law of God by Moses. Hence John was completely qualified, according to that Law, officially to execute, the inaugurating rites, of introducing into that office. And being Christ's Harbinger, was the most proper person, designated to administer, the inaugural Baptism, to Jesus Christ. And John's being wholly of the seed of Aaron made him a fit person, to transfer that Priesthood, which was settled upon Aaron and his posterity, unto Christ ; by which Christ would become a Priest, completely invested, according to the Law of God by Moses ; and in a direct line of succession, from that first, instituted by God ; and by his command inaugurated by the hand of Moses. So that Christ would become a Priest ; not at random : But legally and essentially, in direct succession, from Aaron, who was inaugurated by Moses, at the express command of God. Of this, the Apostle to the Heb. takes notice, Chap. v. 4. *No man taketh this honor to himself, but he that is called of God, as was Aaron.* verse 5. *So Christ glorified not himself to be made an high Priest : But he that said unto him thou art my son, to-day have I begotten thee.*

This is a plain assertion of the Apostle, that Christ did not usurp the Priesthood ; or take it upon

himself at random, without rule and order ; but that he was called of God as Aaron was. Inaugurated into the Priesthood, in succession, on the same Law which instituted the Priesthood ; and Aaron the high Priest ; and by the same inaugural rite, by a regular officer for that purpose.

Thus John appears to have been designated, to this great and important purpose, regularly to introduce Jesus Christ, into the Priesthood, according to the divine Law ; thus to perpetuate it, so that there should be no jar, or schism therein : But that there should be a perfect harmony, in all God's dispensations of Grace, toward mankind.

Jesus Christ thus assuming the Aaronic Priesthood ; and offering himself on the Cross ; thereby abolished that Priesthood, with all its rights, ceremonies and appendages ; having completely fulfilled that Law. And when he rose from the dead ; being thus completely constituted Priest, according to the Law of God ; and born of royal descent, in the lineage from King David ; he thereby of right, according to God's constitution, became both King and Priest. As the Apostle to the Heb. repeatedly expresses it ; *A Priest forever, after the order of Melchisedec.*

### *Of John's Ministry.*

HAVING considered John's Character and Designation ; we will now attend to his Ministry.

This was exactly according to his Designation. It appears that at the time Christ came into world, the Jewish nation were expecting him. They had the prophecies, which spake of him, under various denominations ; as the son of God, the King of Israel, a Prophet, the Messiah, the Christ. It appears, they universally expected, some very extra-

ordinary great personage, to appear about that time. This Idea seems to have been very general among all ranks of people. It appears the whole of them expected, he would make a great revolution in the world. Especially as to the Jews; and the whole Israelitish nation; that he would be able to work a great reformation, among them; and set up a visible kingdom, over the Jews; that he would govern righteously; purge out the wicked, destroy those that would not submit; and have a most glorious kingdom.

There are a multitude of places in Scripture, which show, that this was the general Idea; too many to enumerate. It may be sufficient to observe, that his greatest intimates, who had been under his immediate tuition three years, thought so, even after his death and resurrection. Witness the two Disciples, going to Emmaus, Luke xxiv. 21. *We thought it had been he, which should have redeemed Israel.* But what is much more remarkable still, is, the Disciples when they were with him forty days, after his resurrection, appear to retain the Idea, that he was to set up a visible earthly Kingdom, Acts i. 6. They ask of him, saying, *Lord, wilt thou at this time restore the kingdom to Israel?* But it appears that even John, the greatest prophet ever born, had the same Idea; that Christ was about to set up a visible earthly kingdom. John i. 31. John says, *And I knew him not, but that he should be made manifest to Israel; therefore am I come Baptizing with water.* This plainly shows, that John had the same Idea with others; that he would assume, a visible earthly rule and government over Israel. Another place, that shows John had this Idea; is, his sending to him to inquire, *Art thou he that should come, or do we look for an-*

other? Mat. xi. 3. Here John expressly makes a question of it, whether he was *the Christ*; so long as he did not assume a visible earthly authority.

But it is the glory of God to conceal a *thing*, Prov. xxv. 2. There is a glorious wisdom and beauty displayed, in God's revealing things, so that it shall plainly appear, it was truly revealed, after it is fulfilled; yet not understood by creatures, how it is beforehand; so that no creature should boast, that he had brought it to pass. So it was with Christ's disciples. They did many things to Christ, which they understood not, in the time of doing them. But after he was glorified, then they remembered that those things were written of him; and that they had done those things unto him; John xiii. 16.

So that though John, Christ's disciples, and the people in general, were under a mistake about Christ, how his kingdom was to be; yet they went on, according to what was prophesied of him. But as before hinted they were looking for a visible earthly kingdom. One that would be perfectly righteous, and completely secured from all their enemies. A kingdom most glorious and desirable.

With this view general among the people, John begins his *Ministry*. And according to his designation, as Christ's Harbinger; he preaches, *Repent ye, for the kingdom of heaven is at hand*, Mat. iii. 2. John now proclaims, that the king they were looking for was at hand, was just by; and they must make ready for him. *Prepare ye the way of the Lord, make his paths straight*. It appears that John's preaching, was calculated, to impress on the minds of the people, a sense of their unfitness, for the reception of the King, they were expecting; that he would tolerate no sin, no uncleanness; for he

would set up a holy kingdom ; and purge out of it every evil thing. This he very plainly asserts, where he tells them, "The Axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." Also where he tells them, that "His fan is in his hand, and he will thoroughly purge his floor,—and burn up the chaff with unquenchable fire." These were all lively figures ; expressing the purity of that kingdom, and the power of the King, to cleanse and purge away, every evil thing from his kingdom. Particularly, he exhorts them, not to indulge an imagination of their fitness, for the reception of this king, they are expecting, by their being the children of Abraham ; nor to trust to that, to secure them a citizenship, in that holy kingdom ; for, says he, "God is able of these stones, to raise up children to Abraham." Having reference no doubt, to those Publicans and Soldiers, who came to his Baptism.

It appears by John i. 33. That John was directed by God to Baptize ; which may be thought, simply of itself, sufficient authority for him to practise it. And so it may in one sense. But then, it could not be a very edifying ordinance, to them, unless at the same time, the meaning of it was made known. Neither can we, learn much instruction therefrom, unless we can obtain its meaning ; what the design of it was, in God's economy of religion. That it was a Jewish institution ; or something which was understood, to be contained in the Law by Moses ; or in God's dispensation at that time, in selecting and organizing his visible Church ; may be considered as certain, from what is above considered, viz. that John's whole conduct was unexceptionable, even by his enemies. But if his Baptism, had been an innovation, they would

most certainly have excepted against it, as above considered; in considering John's Character:

Here then, we are lead to inquire into the Idea; or meaning, of John's Baptism.

We find 1 Cor. x. 2. That all Israel were baptized unto Moses, in the cloud and in the sea. They were baptized unto him, as their mediator and ruler. Moses was an eminent Type of Christ; as he was the person God appointed and employed, to bring his people out of bondage; and of conducting them; being their ruler and prophet, to govern, and to teach them the will of God. And Moses prophesied of Christ, in the character of a prophet, like unto himself, Deut. xviii. 15 & 18. He speaks of this, in reference, to their desiring a mediator. This *prophet*, they all understood to be Christ the king. It is evident that the Priests understood, that Prophet spoken of by Moses, to be the same, which had been prophesied of, under different characters, who should cause a great revolution in religion, and should rule his people in righteousness.

When God brought Israel out of Egypt; from among the heathen, by the hand of Moses, it was a very extraordinary revolution, as to religion. And God then by his own hand; baptized them in the cloud and in the sea; *saving them by water*: by obstructing and washing away their enemies. It has I suppose always been understood, that the bringing Israel out of Egypt, typifies the soul's being brought out of a state of sin. In this view, the obstructing and destroying of the Egyptians by water, answers to persons being saved from their sins, by their sins being repressed and cleansed away, by the blood of Christ. In that sense their being *saved by water*, in the cloud and sea, was a



baptism. But as the *mode* of this baptism, was not imitable by man ; nor fitting that men should act, on supposed similitudes of the divine operations. God therefore in his Law by Moses, instituted a *mode*, which was practicable by man, which should answer the same intent, by outward cleansing with water, to signify the inward cleansing of the soul, by the Holy Ghost.

Now Israel being baptized by God, upon their transition from a heathen land, to be under the favor, and protection of the God of Abraham ; and God having instituted baptism among them, in a *mode* practicable by man. It is natural to conclude, that when any of the heathen came to join their Church, they would be lead to think there was a propriety, that those heathen should be baptized in the first place ; since they themselves were, on their passing from a heathen land to become God's Church. Hence pass into the practice of it, without any thing recorded about it ; yet upon good authority ; having that example of God himself, in their own baptism for their pattern. This practice, it has been considered, was very early among them.

Now when the people were generally looking for so great a revolution ; one that would answer to their coming out of Egypt ; be at least as great ; by a *Prophet answering to Moses* ; who would be a ruler, a King, and Saviour. One, who as Moses saved Israel, from the Egyptians ; would save and secure Israel from all their enemies.—John, who had lived a very holy strict life, preaches and proclaims, this King, Prophet, Revolution, you are expecting, is at hand ; make ready, prepare for him ; repent of all your sins, and be baptized, to denote your repentance. And as it is an event, c-

qual to that of coming out of Egypt ; and by a Prophet like unto Moses ; you ought all to be baptized, as much as your fathers did, when they came out of Egypt.

The people believed, and readily fell in with this, for they expected that revolution, would be ushered in by baptism ; as appears, John i. 25. The Priests and the Levites, that went unto John, to inquire who he was ; whether he was Christ, Elias or that Prophet ; and he said he was not. They asked him, *Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet ?* This plainly shows, that the most learned among them, expected that *Christ* or that *Prophet* of whom Moses spake ; and the revolution by him, would be ushered in by baptism ; as was the exit of Israel by Moses.

With this Idea, and upon this ground ; John baptized, and the people received it. They went multitudes of them to him, and were baptized of him, confessing their sins. But John exhorts them not to rest merely in that, and imagine they were now equipt, for citizens in that glorious kingdom, which was at hand. He tells the multitude, that came to his baptism ; they were exceedingly wicked ; even as a generation of vipers, Luke iii. 7. And he preaches very pungently to them ; pressing upon them, to bring forth fruit worthy of repentance ; and not think to plume, upon being the children of Abraham ; for although when God brought Israel out of Egypt, he did it on Abraham's account ; regarding them, because they were the natural descendants of Abraham ; yet now in this new kingdom which was at hand ; which they were looking for, and so anxiously expecting ; the discrimination would not be, by that natural seed of

Abraham: But those that have the faith, and do the works of Abraham. Therefore, nothing short of bringing forth good fruit, would qualify them for citizens, in that glorious kingdom. For he says, "The axe is laid unto the root of the trees; every tree, therefore, which bringeth not forth good fruit is hewn down, and cast into the fire." And he shows them that this Baptism he administers is not all the baptism they must have, to qualify them for citizens, in this new kingdom. But, that he who comes after him, the king they are expecting, will baptize them with the Holy Ghost, and with fire, and that he will make a perfect discrimination, between the good and bad, and will consume all who bear not good fruit, with fire inextinguishable. The people arrested in their apprehension and consciences, by this pungent doctrine: With earnestness inquire of him, what they should do? Upon which he exhorts them to Justice, and benevolence, those that had whereof to spare; to impart to the needy. This was for every one. The Publicans, to beware, and avoid that sin to which they were addicted, and not exact more than assigned them. The soldiers to do violence to no man, and be content with their wages. Most pithy, and important instruction. Thus far John's preaching and baptizing the people.

Some may be curious to know, what Form of Words he used, in baptizing the people. I do not find any thing certain, that he used any particular form of words, in baptizing them. The baptism to which I suppose he alluded, viz. of baptizing Israel in the sea; was performed by God himself; and does not appear to have any form of words affixed to it. If John had any form of words; it is doubtless to be found in Acts xix. 4. In the

preceding verses we read of certain disciples who said they had not so much as heard, whether there was a *Holy Ghost*. This made their baptism to be called in question; because there is the *Holy Ghost* express, in the form of christian baptism. Paul asked, unto what then were ye baptized? They said, unto John's baptism. Then Paul in the 4th verse explained John's baptism, showing how it differed from christian baptism. In which, we perhaps find the form of words John used, if any, in baptizing. Which, according to that, will be, *I baptize thee unto repentance, believe thou on him who shall come after me*. This literally shows that John's baptism was shadowy, pointing to a substance to come; Therefore not christian baptism.

We now attend to John's baptizing Jesus. This was an important part of John's *Ministry*, according to his *designation*. Which we find he actually performed, as recorded in Mat. Mark and Luke. We find by all the Evangelists, that John baptized many of the people; but Mat. and Mark, are most definite. Mat. says, Chap. iii. verse 5. *Then went out to him, Jerusalem, and all Judea, and the Region roundabout Jordan*. Nearly the same Mark says, This must be a vast multitude. In Jehoshaphat's day, according to the number of soldiers he had; at a moderate computation, he had five or six million souls in his kingdom; which did not contain, above two thirds of the territory described by Mat. And there was such a general going out of the people, as described; we should be ready to suppose, there must at least be a tenth part, of all the inhabitants; which would make half a million, at a moderate calculation; or however they were as to the precise number; there was a general collection to John, from those parts,

which were then inhabited by the Israelites. And according to the account, it seems that Jesus went to John to be baptized, when there was a general collection of the people. For having spoken of this general collecting to John, at Jordan, in the aforesaid 5. verse, and of some other circumstances attending it. In the 13. verse it says, *THEN, pointing at the same time, of that general collection, THEN cometh Jesus from Gallilee to Jordan unto John, to be baptized of him.* A similar account we find in the first Chap. of Mark. Jesus no doubt, came there to be baptized, when the people were so generally together; that his baptism might be in the most public manner, answering to Aaron's being baptized before all the congregation of Israel, when they were assembled for that purpose, at the express command of God, Lev. viii. 3. to 6. John at first objected to baptizing Jesus; as well he might, with such a view, and form of words, as he did the people. But when Jesus explained it to him, that it was to fulfil the divine command. John readily consented, and baptized him, in the presence of that great assembly of Israel. In which by the accounts, it is likely, there were some of all ranks of people. And John no doubt used the same form of words, that Moses did in the like case, Lev. viii. 5. **THIS IS THE THING WHICH THE LORD HATH COMMANDED TO BE DONE.** This Moses spake to the congregation; when he baptized Aaron and his sons, to inaugurate them into the Priest's office. So now Jesus received an inaugural baptism, from the hand of an officer, in a public manner, as did Aaron. And immediately thereupon, was a voice from Heaven, saying, **THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED.** By

all which, he was completely called of God as was Aaron. As the Apostle asserts of him, Heb. v. 4, 5. as to the holy garments, the coat, the robe, the Ephod, the curious girdle of the Ephod, the breast plate, the Urim and Thummim, the Mitre, the golden plate and the holy crown; these Jesus Christ had essentially in his Deity, of which all those things upon Aaron, were but shadows. And the anointing of Aaron, to sanctify him; was only a shadow, of that divine anointing of the father upon the son; whereby he is denominated the *Messiah*, as the *Christ*.

Thus it appears, that Christ was regularly and completely instituted a Priest, as was Aaron; and at the proper age, for Priests to enter into their service, being about thirty years old, Luke iii. 23. and thus was regularly and legally qualified, according to the divine law; to proceed and officiate therein, and completely fulfil it; offering up himself, and finishing that Priesthood, and all the bloody rites and ceremonies thereto belonging; rising from the dead, a Priest and King as above considered: He with the utmost right, perfect propriety, and consummate authority, was qualified to institute, and organize his Church, with institutions and officers, exonerated from those bloody rites, and carnal ordinances; with which it was before necessarily burdened.

Which he, Christ as a son, over his own house, hath faithfully performed. Having instituted baptism, as a badge or seal, of visible membership of his body. To take the place of the bloody rite of circumcision. And the holy supper, representing his body broken, and blood shed, instead of the Passover, and all those bloody rites abolished by his death; by his offering up his own body on the

Cross. He has also organized his Church with proper officers, for the work of the Ministry, for the edifying of his body, to diffuse and propagate, the glorious Gospel of himself, the Lord Jesus Christ, **GOD MANIFEST IN THE FLESH**; has conquered his old original enemy, the Devil; and made an end of types and shadows. He, being the eternal **SUBSTANCE**, has overcome death. The same that descended, also ascended, up far above all Heavens; officiates eternal *Priest*, reigns unlimited *sovereign*, fills all things, time, space, heaven, earth, hell, eternity.

This ineffable Immanuel, has directed and commanded his ministers to proclaim, that he has by his descending and ascending, wrought out perfect atonement, righteousness, and redemption, for sinful helpless mankind; and infallibly secured eternal salvation, to all such as believe in him. And he has authorized and required, his officers to administer those holy ordinances, *Baptism* and the *Holy Supper*; as essential *Sacramental Tokens*, of those great Gospel truths; to excite and maintain in our minds, a proper sense of those great and wonderful things, concerning himself, what he has done and suffered. And of our deep and infinite concern, and interest therein.

But neither Christ nor John, could institute any new ordinances, not contained in the Law of God by Moses, to be observed and practised, previous to Christ's death, by which, as above considered, he was to compleat the fulfilment of that Law, and make an end of all those rites and ceremonies, which looked forward to a Saviour to come. It could have been nothing better, than offering strange fire before the Lord; which he commanded them not; as did Nadab and Abihu, Lev. x. 1.

who were immediately struck dead, for their horrid impiety. By which we see, how displeasing it is to God, to introduce things into his Worship, which he has not commanded or directed to be done. And God repeatedly, in the most positive manner, forbade his people adding to what he had commanded ; or to diminish from it, Deut. iv. 2. xii. 32.

It is therefore, such an audacious crime, to introduce any ordinances, rites or ceremonies, into God's worship, not contained in his Law ; that such a holy man as John could not be guilty of it. Or if he had, his enemies at least, would have availed themselves of it, to censure and decry him ; especially, if his *Baptism* had been any innovation, or any thing not contained, in the Mosaic institutions ; when Christ asked them, *whether it was from heaven, or of men ?* Having the Law of God, so plain on their side ; they would not have scrupled, to have advanced it. And not only his enemies ; but God, and all good men, would have been against him.

Neither could it possibly be ; that the immaculate son of God, Jesus Christ, should be guilty of such a crime ; as it would have been to have instituted or submitted, previous to his death, to any baptism, but such as was instituted by God by the hand of Moses. It certainly could not have been, a fulfilling all righteousness ; nor any righteousness ; but a violation of God's Law.

Therefore, John's baptizing the people ; or Jesus Christ being baptized by him ; were in no sense christian baptism ; but were essentially and solely, Mosaic baptism.



*Questions on JOHN'S Baptism considered.*

A Question which deserves examination here, is, What *MODE* of applying the water, did John practise in baptizing ?

In answer to this Question, it may be said, that John must baptize in the same *mode*, that God instituted by Moses. It has been above considered, that it would have been unlawful, like offering strange fire, for him to attempt any innovation, in his ministry. And we have the most incontestible evidence, that he did not in the least deviate from the Law of God, which he was under ; for even his enemies, could make no exception against him ; and especially as to his baptism. But if he had introduced, a new *mode* of baptism, different from the divine Law ; they would have had an ample exception against him. The *mode* of baptism God instituted by Moses ; has been examined, in the foregoing pages ; and found to be ; *by taking water with the hand, and applying it to the face, with some degree of friction.* Which therefore, must be the *mode* of baptism John practised.

I am sensible that some people, are in the habit of supposing, that John baptized by immersion or plunging. But if we candidly examine that matter ; it will be found to be *impossible*.

I have heard some of those people, who strongly hold to plunging ; advance it as their opinion, that there were a million people or more ; who went to John to be baptized. And I have heard some of the same people, and others who have frequently seen persons immersed, all agree, as I have asked them separately, that it takes about ten minutes at a medium, to baptize a person by immersion. According to that ; it would have taken John, a-

boat thirty six years, to have baptized all who are supposed to have gone to him ; he spending twelve hours in a day, every day, all the time, and not loosing a minute. But John was not in the Ministry, much more than a year ; by the best we can collect ; for he was but six months before Christ ; and the complexion of the account, in all the Evangelists, is, that he did not continue long, after Christ entered on his Ministry ; and Christ was not in his Ministry, but about three years. But allow John the longest that can any way be supposed ; it could not be more than a year and a half ; he would not have time to baptize, quite a twenty fifth part of them ; baptizing twelve hours in a day, all the time, summer and winter, Sabbath-days, and all weathers. But throw out one half of the number above proposed. And suppose there was but half a million, who went to John to be baptized. And allow him a year and a half in his Ministry. He could not baptize but about a thirteenth part of them ; so that take it on the most favorable statements, there will be a thirteen fold IMPOSSIBILITY, that John should baptize them by immersion ; even though he constantly attended twelve hours in every day, a year and a half ; the longest that can be supposed, he continued in his Ministry.

But there is another IMPOSSIBILITY, that John should baptize by immersion. For he would have been dead in a week's time, or less ; to have followed it, wading and standing in the water, with that constancy above stated. It would have been as certain means, to have destroyed his life ; as Herod's beheading of him ; so that here are two absolute *impossibilities* that John should baptize by immersion. \*

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\* I have not gone out of sight, of every common reader, in deducing these *impossibilities*. I have not had recourse to

But there is another difficulty, attending John's baptizing by immersion ; which will amount to nearly, if not really, an impossibility, that he should perform it in that mode. Which is, their having, and changing clothes ; how they could have change of garments, for such a process ; for so great a multitude ; I cannot devise.

But there is still a greater difficulty attending ; and as far as I see an *impossibility*, that they could decently and lawfully change their clothes, there in the wilderness ; for the Scriptures are very pointed against every thing of exposing the nakedness of persons. We see how Noah by divine inspiration, cursed Ham, which God in his providence, is executing to this day, for his exposing his father's nakedness. And blessings as durable, were conferred on his other sons for their modesty. And when God gave his Law to his people, there were several Laws, particularly guarding against exposing their nakedness ; especially in a holy place, *i. e.* a place of public worship, or religious exercises, and even threatened it with death, if they exposed their nakedness, in such a place. Now this place, where John and the people, were assembled for religious exercise, was thereby become a holy place. And it must be impossible for them, to change their clothes lawfully, that is, without exposing their nakedness ; for there were not houses, for them to do it in ; for it was in the wilderness. Not that we are to

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antiquated history or foreign languages. But it is all within every one's view. All are capable of calculating for themselves. If I have not stated fairly ; and calculated correctly, I lie open to detection. And no one can be imposed upon, by what I advance. And there can be, no more catch or sophistry, in what I here advance as impossibilities ; than there would be to say, that two and two, cannot amount to thirtyfive !

suppose, it was absolutely wild lands ; for we read in several places ; that in the places they called *deserts* ; which were the same they called *wildernesses* ; there was grass, as when Jesus fed so many with a few loaves in a desert place ; he ordered them to sit down on the grass. It is understood, that those places they called *wildernesses*, were out lands, which they used for feeding ; where they left some scattering trees of natural growth, otherwise they were properly clear ; so that there were not bushes, they could go behind to shift their clothes. I can devise no way therefore, that they could lawfully change them. And if there was no way, they could change their clothes lawfully ; then it is impossible, that John should baptize by immersion. For it cannot be admitted, that such a holy man as John, would head such an unlawful scene ; or have any hand, in such an obscene exhibition. If he had, it must have excited the most painful sensations of blushing in his friends ; and have been ample source of reproach for his enemies.

But in the *mode* above stated, as commanded by God ; by the hand of Moses, John might baptize about half a million in a year and half ; without exposing his life or health ; or incurring any of the above *impossibilities*. In this *mode* ; having things conveniently provided, and the people regularly passing by him, he might with decent deliberation, baptize ten in a minute, and he might on special occasions do more.\* But at ten in

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\* I have made the experiment, by trying the motions by the clock ; and know this statement to be genuine. But as I said in a former note. Every one may make the experiment himself, and all the calculations upon it. I have not hid myself, behind ambiguous words, or in any subterfuge whatsoever. But am perfectly open to detection, by the most illiterate reader.

a minute ; he might baptize about half a million, in a year and an half, attending to it, an hour and an half in a day one day with another. This might be possible and practicable ; he might be baptizing, as much as twelve or fifteen hours some days, other days few or none ; and it would operate, as we are naturally lead to conceive, would be likely.

It is probable some persons may devise ways to avoid those *impossibilities*. I will therefore notice, and obviate, some that appear to me most likely.

To avoid the impossibility of John's baptizing so many by immersion ; perhaps it may be suggested, that John might appoint deputies to assist him in baptizing. This cannot be admitted ; for we have no account of any such thing ; neither had John any right, to institute any under him, for that purpose. It has been considered that John was a Priest ; according to express command of God, he being of the seed of Aaron ; and thereby he was an officer, properly qualified to baptize. But he had no more right, to introduce into office at random, than Jeroboam had. Hence the silence of the Scriptures ; and the unlawfulness of the thing, are ample evidence, that John did not appoint any such assistants.

Again, to avoid the impossibility of John's baptizing so many by immersion ; I have heard it contrived, to expedite the bapisms, by John's standing in the water, and the subjects wading to him ; so that he would have nothing to do, only plunge them as they came.

I answer. This is all out of book. And beside, is wholly repugnant to the Idea, so much contended for ; that the whole body must be baptized ! For in this way, John the officer, could not be considered as applying the water, in any sense, to

that part of the body, which was wet before the subject arrived to him ; any more than if he was a mile off. So that by this scheme, the whole argument, contending that the body must be baptized all over, is lost ; and the plunging for that purpose, lost with it. The person is not above half baptized ; that part which is wet before he gets to the officer, is not baptized.

But if this would do ; there is another impossibility, which I have mentioned, which would stand in the way ; this way would soon destroy John's life. But to avoid this, perhaps some may devise miracles ; and suppose there might be a miracle, to preserve John's life, although he was so constantly in the water, as in a common course of nature, would destroy his life.

To which it may be observed ; that we do not find, that God ever instituted his ordinances, for man to perform, such, as that in the ordinary course of nature, it must destroy their lives, to execute them. And for a person to engage in any thing, which in the common course of nature, must certainly destroy his life, on the notion, or imagination, that God will preserve him, because it is God's work, his cause, or ordinance ; is presumption, and tempting of God ; as much as it would have been, for Christ to cast himself down, from the pinnacle of the Temple on the Devil's proposal ; and is of the same nature or sentiment. There the Devil said to Christ, *If thou be the son of God, cast thyself down ;* for he will preserve thee ! so here, if you are God's Minister, are doing his work, carrying on his cause ; he will preserve your life, though you do that, which in the ordinary course of God's providence, will certainly destroy your life ! They appear to be both the same Idea, the

same sentiment. And I can hardly suppose, that any one, when he considers this, will in earnest adopt the sentiment. Therefore the impossibility, that John should baptize by immersion, because it would have destroyed his life, is not invalidated by the supposition of miracles, since no such supposition, can be admitted ; or seriously advanced, when duly considered. And besides, the Scriptures are express, that *John did no Miracle*, John x. 41. So that there cannot be the least ground left, for this objection to the *impossibilities*.

But there is one scheme more, I have heard advanced, which it is supposed, may obviate all those *impossibilities*. It is said, John might have a cistern or vat, with water in it, and he stand by the side of it, so not expose his life or health ; and plunge them into that, as fast as they came to him ; each one might take care for himself, about getting out of the water, in this way he might plunge several in a minute, and apply the water to the whole body !

This also is wholly out of book. I can find no intimation, in all the Bible, of any such cisterns, made for religious purifications. But it is express that they had water pots, for that purpose, containing two or three firkins a piece. (A firkin was a quarter of a barrel.) Also that Christ took a basin, with water in it, to wash his disciples' feet. But the water in such a cistern, would become ceremonially defiled, when one was plunged in it : or if it was not ceremonially defiled ; it would be so defiled, that no persons would wish to go into it ; and be so exposed, to take into their mouths, and down their stomach, the water, wherein every part, of the human body, had been rinsed ; nor can it be supposed, it would be wholesome. So

that in this way, the water would need to be shifted for every person ; and would be far from expediting the baptisms. But let all that be as it will. The moment such a cistern is proposed in earnest, for John to baptize in ; it annihilates all the argument for plunging, from John's *baptizing in Jordan*. If instead of John's *baptizing in Jordan* ; it is challenged or alledged, that he *baptized in a cistern* ; then the whole argument from any thing in Scripture, for John's practising plunging, is totally flung away ; and there is no need of any further ado about it. But so long as it is held that he baptized in Jordan, similar to the *mode* of immersion, now generally practised ; the *impossibilities* hold good and conclusive.

Thus I have considered John's ministry ; and it appears to be a preface, to the full opening of the Gospel, by Jesus Christ. It was no part of the christian dispensation, properly so called ; but preparatory therefor ; both his preaching and baptism, were altogether pointing forward to a substance to come, thus he taught that they must believe on him, who should come after him ; who would baptize them with the Holy Ghost. Thus John's preaching and Baptism, were shadows, looking forward to the substance, as indeed all things necessarily were, before the death and resurrection of Christ. Even Christ himself did not preach or practise any thing, but what was contained in the Law by Moses ; when he sent out his disciples, he did not direct them to preach that the christian dispensation was set up. *But that it was at hand* ; and gave them the power of working miracles, to evidence the truth of their ministry. Any new institutions, to be observed and practised, previous to Christ's death ; which were not contained in



God's dispensation by Moses; would have been an interference with the divine Law. Therefore John's Ministry, was not under the christian dispensation; but under the Mosaic. And Christ himself, at once asserts; that John was not under the christian dispensation: When he says, Mat. xi. 11. *That he that is least in the kingdom of Heaven, is greater than John.* All no doubt understand, that what Christ intends here by *Kingdom of Heaven*, is the *Christian* dispensation. Therefore Christ here plainly asserts, that John was not under the christian dispensation. Hence his Ministry, could not be the ministration of christian ordinances or institutions; but must be Mosaic, or spurious, no divine institution; but this last I conclude, nobody will wish to suppose. Therefore, as I have before said; the baptism which John practised, was not christian baptism; it was not then practised as a Sacrament; as baptism now is; though it had many Sacramental Ideas in it; yet it was not done in the name of the Trinity.

But though I think it sufficiently proved, that John's baptism was not christian baptism; yet I am willing to suppose, that the *mode* of applying the water, was the same. And I conclude it is amply proved, that it is impossible, that John baptized by immersion or plunging.

But here a question arises. How shall we reconcile the Scripture's saying, that John baptized in *Jordan*, Jesus came up out of the water &c. with those impossibilities? We find Mat. iii. 6. in connection with what goes before, that the people were baptized of John in *Jordan*, also Mark i. 5. They were baptized of him in *Jordan*, verse 9. Jesus was baptized of him in *Jordan*. Also that Jesus came up out of the water, both in Mat. and

220 *Prepositions do not prove, or imply the Mode.* PART II.  
Mark; and in Acts viii. 38. Philip and the Enoch went down, both *into* the water; the next verse that they came up *out of* the water. Do not these prove, that John, and the Apostles baptized, by immersion or plunging?

I answer *first*, That although those words, *In Into* and *Out of*; should be allowed, in the most literal and rigid sense, to determine, that they in those instances, went *into* the water, and came up *out of* it; yet it by no means proves that they plunged, when they got there. Persons often go into the water, for certain purposes, and do not plunge. And more often without any such design, than with. It is a common thing for persons to ride *into* the water, to water the beast they are upon. The going *into the water*, and the creature's *drinking*, are two distinct things. He may go *into the water* and not drink. Or he may at a proper vessel *drink*, and not go *into the water*. So that allowing they did go *into the water*, in the instances mentioned; it by no means proves, that they immersed to baptize. Their going *into the water*, and *baptizing*, are as much two distinct things; as the riding *into the water*, and the beast's *drinking*, are two things. The one act does not involve or contain the other. They might go *into the water*, and not *baptize*, or they might *baptize*, and not go *into the water*. This is evident from the same account, the Scriptures give us of John's baptizing; in the 1 Chap. of Mark verse 4. *John did baptize in the wilderness.* And John i. 28. *Beyond Jordan where John was baptizing.* This same is also mentioned, Chap. x. 40. These places fully prove what is above observed; that they might baptize and not go into the water. For these places assert; that he baptized in the wilderness one spell,

another beyond Jordan. And I am willing to suppose it probable, that as they were at a distance from any house, they might some times have no vessel, they could conveniently take up water in, and go to the river itself, and some times step into the water to baptize; and so answer to the full literal rigid sense of those words, as they stand translated. But it appears they did not always; for John did baptize in the wilderness; and not always in Jordan, in that sense or way, of going into it. It is likely, some of the time they procured a vessel, to take up water, and then they did not go to the river, to baptize. And this perfectly reconciles, its saying he baptized in the wilderness; and he baptized in Jordan. The same observations apply as to the Eunuch, he was on a journey, and it is not likely, he had any proper vessel with him, to take up water, and he and Philip, would be under a necessity of going down to the water, and it is not impossible, that the edge of the brook might be shallow and muddy, so that they had occasion, to step into the water, to come at the water that ran clear. But nowhere else in all the New Testament, do we read of their going into, or to the water, only in those instances, where they were abroad from any habitation, and not likely had any vessel to take up water.

On the whole, we find nothing in all this, *In Jordan, into the water, and out of it*, expressed or implied, teaching any thing about the mode of applying the water, in baptism; that is entirely a distinct thing, from the manner of acquiring the water, to baptize with; and must be sought for somewhere, beside in the prepositions, *In, Into and Out of*. And nothing appears, but that, what I have before advanced, as the *mode* contained in the

Law of God by Moses ; is the proper Scripture Mode.

But there is so much said, about the mode of plunging in baptism ; that likely another question will arise, viz. Why did John baptize in Enon, because there was *much water* there ?

Here I must beg leave to observe, that the words in the original, are in the plural number, and ought to have been rendered, *Many Waters*. And this answers, to the best account I can find, of the geography of the place ; that it is, at the head of a brook, which enters Jordan, at Sallim ; and Enon being at the head of that stream, it is natural to conclude, that at such a place, there would be several springs, and rivulets, collecting to form the brook ; and would be, what might properly be called *many waters* ; and would accommodate the people with drink, for themselves and the beasts, on which they rode. But let it be as it may, about being *much water*, or *many waters* ; this appears to be the best, and most natural reason, we can devise, why John baptized there, because of the plenty of water ; viz. that the people might be accommodated with drink ; for where there was such a collection of people, they needed much drink. And we do not read, of their going into the water at all, at Enon.

The same no doubt was the reason, why they collected so much at Jordan. John began to preach in the wilderness ; and as Mark relates it, began to baptize there ; and the want of water, for such multitudes to drink, induced them to move to Jordan. Thus it is easily accounted for, why they collected at Enon, to attend on John's Ministry ; and why they moved to Jordan ; without the remotest intimation, that he baptized by immersion.

Since those prepositions *In, Into* and *Out of*, above noticed ; are much relied on by some ; and by them made great use of, in determining the mode of baptism ; and since the greater part of people, have not the advantage, of looking into the original ; if I should a little explain the original, from which those words are translated ; I hope it will not be offensive to any ; and it may perhaps at least gratify ; if not in some instances relieve the minds, of some honest inquirers ; of embarrassments, which otherwise, they might feel, on account of those words, as they are translated.

Presuming on the candor, and indulgence of my readers ; I observe, that the words under consideration, are a part of speech called prepositions. The Greek word in those places translated *In*, is *En*. The word expressing, Jesus went up *Out of* the water, is *Apv*. The word expressing, Philip and the Eunuch went down *Into* the water, is *Eis*. The word expressing they went *Out of* the water, is *Ek*.

Now I could easily have told, that these prepositions, and all others, take various constructions, and different words, in translating from one language to another ; according to the different circumstances attending, events related ; and according to the different Idioms of languages. And I could have given a long catalogue, of those various constructions, from the Lexicon and Dictionaries ; without costing me any labor. But as those constructions in the Lexicon, are grounded on all the Greek Authors extant : and as I from the beginning, professed to go solely by the Scriptures ; I have given myself, the trouble, and labor to examine all those four prepositions, through the books wherein they are used, relative to baptism, viz.

Mat. Mark, Luke, John and Acts. I have examined those prepositions, in all those five books, how they are translated in every place, where they are used. <sup>p</sup> There are of all that I have examined, 2859. *En* is used 1033, times of which, 47 are rendered in adverbs. 25, The sense is involved in other words, so that there is no distinct word in English, answering to *En*, in the Greek. The rest, 964, are rendered in English prepositions, seventeen different ways; viz. *in*, *by*, *with*, *among*, *within*, *for*, *under*, *at*, *through*, *on*, *before*, *unto*, *into*, *of*, *to*, *about*, *over*. It is translated *in*, more than all the rest; But it is rendered *at* 53 times, *by* 44, *with* 42, *among*, 45, *on* 30. The rest are less, as 10, 7 &c.

I will give the reader examples of those I have specified.

#### Examples of *En* translated.

IN—Mark i. 4. John did baptize *En*, *in* the wilderness.

AT—John xviii. 39. Ye have a custom, that I should release unto you one *En*, *at* the Passover.

BY—Mat. xii. 27. If I *En*, *by* Beelzebub cast out Devils, *En*, *by* whom do your children cast them out.

WITH—Acts ii. 29. His sepulchre, is *En*, *with* us unto this day.

AMONG—Luke i. 42. Blessed art thou *En*, *a-*  
*mong* women.

ON—Luke x. 31. And passed by *En*, *on* the other side.

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<sup>p</sup> I have aimed, to make the examination correct; yet, very probable, in such a multiplicity of words, there may be some errors: But it may be relied on, there are none such as affect the object in view; viz. to give the common reader, a general Idea, of the various constructions of words, in translating from one language to another.

*Apo* Examined.

*Apo*, is the Greek word, translated *out of*, in Mat. iii. 16, and Mark i. 10. Where it says, Jesus went up *out of* the water. This word *Apo*, I have found used 423 times, in those five books I have examined. 6, are rendered adverbs, 11, are involved. The rest 406, are rendered in English prepositions, thirteen different ways; viz. *From, of, out of, for, since, off, with, at, away, by, out, ago, upon*. It is translated *from*, 235, all the rest 172; so that *from* is many more than all the rest. *Of* 92, *out of* 42, *for* 11, *since* 7.

Examples of *Apo* translated.

FROM—Luke xvi. 18. Whosoever marrieth her that is put away, *Apo, from* her husband com-miteth adultery.

OF—Mat. vii. 15. Beware *Apo, of* false Prophets.

OUT OF—Mat. vii. 4. Let me pull out the mote, *Apo, out of* thine eye.

FOR—Luke xix. 3. And he sought to see Jesus, who he was, and could not *Apo, for* the press.

SINCE—Mat. xxiv. 21. Then shall be great tribulation, such as was not *Apo, since* the beginning of the world.

*Eis* Examined.

*Eis*, is the Greek word, translated *into*, Acts viii. 38. Where it says, they went down both *into* the water.

This word *Eis*, is used 955 times, in those five first books of the New Testament. 17, are rendered adverbs. 36 are involved. The rest 902, are rendered in English prepositions, seventeen different ways; viz. *Into, in, unto, to, for, of, by, among, against, at, upon, toward, throughout, on, from, concerning, before*. It is rendered *into* 388, *to* 188,

unto 97, in 86, on 45, for 23, at 18, against 18, the rest are less, as 10, 8 &c.

Examples of *Eis* translated.

INTO—John iii. 24. For John was not yet cast *Eis*, into prison.

TO—John ii. 2. And both Jesus was called, and his disciples *Eis*, to the marriage.

UNTO—John vii. 8. Go ye up *Eis*, unto this feast.

IN—Acts viii. 23. For I perceive that thou art *Eis*, in the gaul of bitterness.

ON—Mark xiv. 6. She hath wrought a good work *Eis*, on me.

FOR—Mat. v. 13. It is thenceforth good *Eis*, for nothing.

AT—Luke ix. 61. But let me first go, and bid them farewell, which are *Eis*, at home.

AGAINST—John xii. 7. *Eis*, against the day of my burial hath she done this.

*Ek* Examined.

*Ek* is the Greek word in Acts viii. 39, translated out of. "And when they came up *Ek*, out of the Water."

This is found 446 times, in those five first books of the New Testament. 4, are rendered adverbs, 6, are involved. The remainder 435, are rendered in English prepositions, thirteen different ways; viz. *Of*, *out of*, *from*, *among*, *by*, *for*, *on*, *away*, *with*, *off*, *unto*, *since*, *at*. It is rendered *of* 191, *from*, 102, *out of* 77, *on* 30, *with* 17, the rest are less, 6, 4 &c. Examples of *Ek* translated.

OF—John i. 13. Which were born not *Ex*, of blood, nor *Ek*, of the will of the flesh, nor *Ek*, of the will of man: But *Ek*, of God.

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\* This is *Ex* before a vowel, *Ek* before a consonant.



**FROM**—John vi. 66. *Ek, from* that time, many of his disciples went back.

**OUT OF**—Acts vii. 3. Get thee *Ek, out of* thy country.

**ON**—Acts ii. 34. The Lord said unto my Lord, sit thou *Ek, on* my right hand.

**WITH**—Acts viii. 37. If thou believest *Ek, with* all thy heart, thou mayest.

Thus I have given a specimen, of the translation of those prepositions ; by which it readily appears, that nothing can be built upon them as to the object in question. It is by no means certain, that those words as they are translated, give us the same idea, that the original writers meant to convey. Or if they did, as I have before observed, it would not establish the point it is meant to prove.

But here it may be inquired, if those words admit of so many constructions ; How are we ever to know, how to get the right construction, the real Ideas the writer meant to convey ?

The answer is, it must be by the sense ; as may plainly be seen, by the examples I have exhibited. The translators have rendered those words, so many different ways, according to the different connections they found them in.

But though I would by no means, be so vain as to condemn the translation ; yet perhaps I may without vanity, suspect that the translators, did not in all cases, exactly hit on just the Ideas of the writers and no more. To explain this matter, I would observe, that prepositions, are relative terms ; expressing or denoting the relations of things, one to another. As, I am in a different relation to a house, when I am *in* it, from what I am, when I am *out of* it. If there is any thing I have to do, which cannot be done *out of* the house, I must go

*into* the house ; so it is in the question before us. If baptism was a thing, that could not be performed, without going *into* the water ; then we know they must go *into* the water to do it ; and the prepositions must be rendered accordingly. But to take those prepositions, as they are rendered, *in*, *into*, and *out of* the water ; and from thence argue, that baptism must be by immersion or plunging, is at best, putting the consequence for the premises. For the necessity of going *into* the water, and *out of* it, arises from there being an act to perform, which could not be done, without placing themselves in such relation to the water, as those words express. Therefore, the determining to render those prepositions, *in*, *into*, and *out of*, is the consequence, of supposing there was such an act to perform, which required those relations. Or in other words, it is taking the thing to be proved, for *data* ; and the argument will stand thus. Baptism is an act, that could not be performed, without going *into* the water. Therefore, those prepositions ought to be rendered, *in*, *into*, and *out of*. They are rendered so ; therefore, they could not baptize without going *into* the water !

But the Scriptures are plain, that baptism was an act they could perform, without going into the water ; for John did baptize in the *wilderness* ; and *beyond Jordan*. And indeed it no where says, of John's baptizing, that they did go into the water. It says, that he baptized in Jordan ; but since it appears there was no need, of their going into the water, to perform that act ; the presumption is strong and conclusive ; that they did not. It has been noted, they needed to be *at Jordan*, to accommodate them with drink. Therefore, they collected *at Jordan*, and not *in Jordan* ; and the conse-

quence will conclusively follow, that the Idea the writer meant to convey by *En*, was *at* Jordan; and the translators have rendered *En*, *at* 56 times, as I have above shown. And this well reconciles the Scripture's saying, he baptized in the wilderness, in Jordan, and beyond Jordan. But to take it in the other sense, that baptism could not be performed, without going into the water all over; is too great an impeachment, of the inspired writers; of contradiction and inconsistency to be admitted.

The construing *Apo*, *out of*; when there was no account of their going *into* the water, is still more extraordinary; this is spoken of Jesus, both in Mat. and Mark. The most general construction of *Apo*, is *from*, as I have above shown: And *of*, more than double *out of*, The translators must have something in their minds, which I cannot find in the Scriptures, to induce them to put any other construction than *from*, upon *Apo* in those places. However, I am willing to suppose, as I have before suggested; that when they had no vessel at hand, convenient to take up water; they went to the edge of the river, and took water with the hand directly from the river; and it would fully answer to the Baptizing *in* Jordan; and I am willing to suppose Jesus was baptized so, and went up straightway *Apo*, *from* the water.

The instance I have given, of *Apo* rendered: *out of* Mat. vii. 4, Let me pull out the mote, *Apo*, *out of* thine eye, shows when *Apo* ought to be rendered *out of*; in that case, the mote being *in the eye* the preposition in English, must be *out of*. But with respect to Jesus, in the case, under consideration, nothing appears, that he was in the water, or had any occasion to go in. Therefore, *Apo* could not justly be rendered *out of*; but must be *from*.

As to Philip and the Eunuch's going *into* the water, Acts viii. 38. What has been said of the other words, may serve very much to obviate any difficulties, persons may have on their minds, as to this. It is noted above, that they did baptize without going *into the water*. So that there was no occasion, for their going *into* it. And it is above noted that *Eis*, the Greek word, here rendered *into*, though it is *into*, more than any other word ; yet it is frequently rendered *to* and *unto*, both together about three quarters as many as *into*. And what is remarkable, is, that *Eis* is found eleven times, in this 8th of Acts ; and this *into* the water, is the only one rendered *into* : The others are *to*, 5 ; *in*, 2 ; *unto*, 1 ; *at*, 1 ; *involved*, 1. And there is nothing appears, why this about Philip and the Eunuch, should not be *to* or *unto*, as well as any of the others in this Chap. And upon what has been said, I think, there is good authority to conclude, that this ought to have been translated, they went down both *Eis*, *to* the water.

As to their coming up *Ek*, *out of* the water ; it is plain, that if *Eis*, should have been *to*, this must be *from* ; for they could not come *out of* the water, if they did not go *into* it. Considering also, that the translation, as I have above shown, gives the proportion of 100 to *from*, to 77 *out of*, it seems no one need hesitate a moment, to determine, that the translation ought to be ; when they were come up *Ek*, *from* the water.

And thus all the supposed force of those prepositions translated, *in*, *into*, and *out of*, is fairly obviated by the translation itself.

Thus I have given the reader examples, how to apply, the various constructions of those words ;

and hope it may be an advantage to some persons ; but a disadvantage to nobody.

I have now gone through John's Baptism ; and have touched, on the baptism the Apostles performed, as to the *mode* ; which I have no doubt was the same ; for I can find no other *mode*, expressed, implied or suggested, in the Scriptures, than that which God instituted by Moses.



### MISSION and MINISTRY of the APOSTLES.

I HAVE considered something of the several revolutions in religion, down to the passion and resurrection of Christ ; which was the most important event of all ; and in which all shadows were finished ; Christ being the eternal substance ; and now risen King and Priest, he of right, and consummate authority, sent forth his Apostles to propagate the Gospel of himself.

This is what perhaps has generally been called the *CHRISTIAN DISPENSATION*. This Christ as King, established in the world, when he commanded his disciples to go and teach, or disciple all nations, *baptizing them in the name, of the Father, and of the Son, and of the Holy Ghost*. This appears to be the original institution of christian baptism. Though there were baptisms among them before, as the divers baptisms, spoken of H. b. vi. 2 & ix. 10, and John's Baptism ; yet they were none of them the baptism which Christ here instituted, to be done in the name of the Trinity ; and to be the discriminating Badge ; between them and the world, denoting their being transplanted, or transplanted, from their natural distance from God, in.

to his *TRIUNE NAME*. This evidently appears, from many things, in Scripture, but especially from those disciples, not having heard there was any Holy Ghost ; who had been baptized by John's baptism ; related in the sixth of Acts.

In this command of Christ, we find he gave them a most solemn form of words, for baptism : But said nothing about the *mode* of applying the water. This I take to be ample evidence, that he meant the *mode* should be the same which had been practised, with which they were well acquainted.

Neither did he say any thing about the subjects, only in general terms, to disciple or proselyte all nations ; the word *nations*, always contains the Idea of all ages, and both sexes, all these, they were to disciple, to introduce into his school and visible kingdom. But how should they disciple little children and infants ? The Answer is, by baptizing them, they could be the subjects of baptism. And so could the females. In the former dispensation, the distinguishing Token, between God's Church and the world, was confined only to the males ; females neither were, nor could be the subjects of it. God then made an express discrimination, between the male and female. But, Christ made no discrimination between Ages or Sexes ; so neither did God in the baptisms he performed, in the old Testament day. Pharaoh indeed, proposed for only the men ; the heads of Families to go to serve the Lord. But God would not accept of that ; he would have all, old and young, male and female. God nor Christ never, as I find, made any discrimination, between parents and children ; or heads of families, and the rest of the Family ; as to their visible relation to God, and

being baptized. Nor had any body else, in that day, as I ever heard, or read of, only hard hearted Pharaoh. So that this command of Christ, could not be understood any less ; than that they should propose the Gospel of Christ to all nations ; so far as they had opportunity ; they should not confine it to the Jews : But preach it to all nations, and so far as the heads of families, were disposed to join Christ's school, and belong to his kingdom, they should disciple the whole family, by baptizing them. And they must rather understand Christ so, being well acquainted with the law and practice concerning Profelytes coming from other nations, and joining the Jewish Church ; Christ commanded them to profelyte of all nations to the christian Church, by baptizing in the name of the Trinity, as the initiating and distinguishing Token, of their discipleship ; or belonging to the christian Church. They could think no other, than that this ordinance of Baptism, was to be applied to the christian profelytes, as circumcision was to the Jewish profelytes. They well knew, that it was the express Law of God ; that when any joined the Israelitish Church from other nations, all the males were to be circumcised ; and since Christ made no discrimination between male and female, they must understand that he meant both sexes should be baptized, especially when they knew God himself baptized, both sexes and all ages. And they must unavoidably understand, that Christ meant to include little children and infants, when they knew he had literally taken little children, infants into his arms, and blessed them ; declaring that of such his kingdom consisted ; and was much displeased with those, that objected ; and they could not but know, that if they excluded little children, infants, from

being publicly recognized as belonging to Christ, members of his visible kingdom ; they should incur his anger, and sore displeasure as some of them had in like case before.

And we find that the Apostles began and practised, according to the above statements. For at the very first christian baptism we read of, Acts ii. 39. Peter, in exhorting the people to be baptized, brings in their children with them ; so also it is recorded, that they baptized households : not as individual believers who happened to live in a house ; but households collectively ; as a family under the command of the Head : The believer and all his were baptized ; exactly corresponding with the Law, and practice of the Jewish Church, in admitting, and incorporating their proselytes.

Thus, who were the proper *subjects* ; and what was the proper *mode* of baptism, would readily occur to their minds, by their knowledge and acquaintance, with the law and custom of God's Church, wherein they had been educated. But without recurring to ancient practice, it seems that only just what we have recorded, of Christ's directing them to baptize, would not have been intelligible to them ; but by adverting to that ; the direction was compleat. And we are fully assured they did recur to the old establishment of religion, to build their practice upon, to found, and build up the christian Church, and to guide their conduct in the christian dispensation ; so far as condition and circumstances were the same ; which is ample authority for us to do likewise.

Thus we find, that in the first setting up of the christian dispensation, Acts 2d. Chap. When the Apostles first began to execute their Mission ; Peter lays the first great corner stone of the christian



dispensation, in the covenant with Abraham. He had preached Christ to them, his sufferings and resurrection, till they were pricked in their hearts, and cried out, *What shall we do ?*

Peter answers in the 38th verse, "Repent and be baptized *every one* of you, in the name of *Jesus Christ*, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

In the next, the 39 verse, he gives the reason, and grounds for what he had asserted. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

What *promise* was this, which by way of emphasis he calls THE PROMISE? It could be no other than that made to Abraham, Gen. xvii. 7. "I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; *to be a God unto thee, and to thy seed after thee.*" Here was a PROMISE of the highest possible Good, *To be a GOD to them.* God assigns this as a reason why Abraham should *circumcise* himself, and household. So Peter assigns this same PROMISE, as the reason, why EVERY ONE of his hearers should be *baptized*. He says, ye shall receive the gift of the Holy Ghost. He grounds it all upon that PROMISE. Peter here directly and literally introduces baptism, in the place of circumcision; that it stands for the same purpose, a *Token* of God's covenant, and to be applied to the same subjects; *To you and your children.*

This being the first instance, of the christian dispensation, deserves some further notice.

We observe here, Peter exhorts *every one* of his hearers, to repent and be baptized. We are here

136. *Peter's Auditory were of various Nations.* PART II. naturally lead to inquire ; Of whom did his auditory consist ? This we readily learn, in the 6, 9, 10 & 11 verses. In the 6 verse it says, *The multitude came together.* And in the 9, 10 & 11 verses. Eighteen different sorts of people are described ; among whom were Jews and Proselytes. Perhaps there never was a more mixed multitude collected together, than Peter's auditory were. They were collected it seems, out of curiosity, or surprise ; or perhaps both, on hearing a rumor, of an extraordinary Phenomenon, at that place ; and it cannot be doubted, there were of all ages, and both sexes. All these, as soon as their attention, and feelings, were so far arrested, as to inquire, what they should do, Peter directs them *every one* to repent, and be baptized. This was exactly according to their commission, to disciple all nations, baptizing them. Here God in his Providence, had brought together, a great collection, of different nations, to be the subjects, of the first setting up of the christian dispensation ; as a sample, in miniature, of the prevalence of the Gospel, among all nations.

Though there was so great a diversity of nations assembled ; yet it is most likely, the greater part of them were Jews ; but Peter speaks to them all, without discriminating Jews from Gentiles, male from female, old from young ; and directs *EVERY ONE* of them, without exception, to repent and be baptized. This was exactly according to Christ's commission ; he made no discrimination, so neither does Peter. And as an argument to encourage his hearers ; he alleges the ancient Promise to Abraham, which is still in force. As it is in the next verse, *For the Promise IS to you and your children ; and to all that are afar off, even to as many as the*

*Lord our God shall call.* This was ample encouragement to EVERY ONE of them. The Jews were not about to be defeated, of any *promise* or privilege ; but still enjoy the same *promise* and privileges ; and the gentiles to participate with them, in the same *promise* and privileges. Considering the auditory Peter was addressing ; this was literally according to God's covenant with Abraham. God tells Abraham, Gen. xvii. verse 2. " I will make my covenant between me and *thee* ; and will multiply *thee* exceedingly." This speaks of the Jews, then hearing Peter. Verse 4, " As for me, behold my covenant is with *thee*, and thou shalt be a father of many *nations*." This speaks of the other nations, then hearing Peter. The same also is in the 5th verse. " A *Father* of many *nations* have I made *thee*." The same again in the 6th verse, " I will make *nations* of *thee*." God proceeds in the 7th verse, " And I will establish my covenant between me and *thee*, and thy seed after *thee*, in their generations, for an everlasting covenant ; to be a God to *thee* and thy seed after *thee*." Here God, the *Promiser*, states very particularly, who the *Promisees* are ; and then what the object of promise or grant is, viz. *To be a GOD* to all those promisees. But who were those promisees ? It is plain they were *Abraham*, his natural *seed*, and all those nations God said he would make of him, or make him the father of. *Nations* always unavoidably contains parents and children. This promise then was essentially to parents and children, in those nations. God then proceeds in the 9th verse, to appoint the visible *Token* of this covenant, which *Token* *Abraham* should apply to himself, his infant seed, and whole household ; and God expressly ordered, that it should always be applied, to all the *Promi-*

sees, of this covenant. It appears that Peter had ample, and literal authority, to exhort and direct, EVERY ONE of that auditory, as he did, to repent and be baptized ; to reflect with remorse, on their natural alienation and distance from God, and now in the name of Jesus Christ, *i. e.* upon his authority, take upon themselves this token of nearness to God, and acceptance of him, which Jesus Christ had instituted, especially, since it was so directly according to God's Promise, and covenant with Abraham ; which God declared should be an *E-verlasting Covenant*.

Peter told them, the PROMISE IS, in the present tense, to you and your children. *It is directly to you : And is as direct to your children, as to you ; and just so it is, to all that are afar off, even as many as the Lord our God shall call. Peter did not tell them, the promise is to you, and shall be to your children, when they are grown to manhood ! Neither did he say, the promise was to you, and your children, under the Law ; or Mosaic dispensation : But now that is dropped and children with it ; so that now, under the christian dispensation, the promise is only to you, and not to your children ! Had Peter told them thus ; I can hardly suppose they would many of them, have adopted his proposal. Far from any thing like this, Peter told them, the PROMISE IS to you and your children. And he by divine inspiration, being filled with the Holy Ghost ; or perhaps more properly, the Holy Ghost speaking by Peter ; began, laid the foundation, and built the whole christian dispensation, upon that PROMISE, and COVENANT, which God made to, and with Abraham : which in the most express and positive manner, takes in children, and households, with*

parents and heads of families. They then, who gladly received the word, which Peter then declared unto them, must unavoidably be baptized by families, parents and children, all under the command of the head of the family, as God commanded Abraham. And so must all now who gladly receive that same Gospel, which Peter then preached. For that same *promise* and *covenant*, he referred to, which God made with Abraham, *to be a GOD to him and his seed after him* ; and assigning him a Token of it, which Abraham should affix to himself and household : God declared should be an *everlasting covenant*. The whole of this is now, in as full force as ever it was ; is no more run out, or become obsolete, than it was the next moment after God declared it to Abraham.

It is here worthy of remark, and wonderful to observe ; how that God in his providence, and by his spirit, conducted this first commencement of the christian dispensation, so literally on his covenant with Abraham, and made it such an exact miniature, of the whole christian dispensation.

We readily see, by this scene of the first introduction of the christian economy, or dispensation, how that females and infants, become the proper subjects of baptism, according to Christ's commission, and God's former dispensations. And it appears that the Apostles through the whole of the New Testament, both practised and taught the same ; for they baptized families or households in several instances, baptized both men and women, considered and treated females as heads of families, in covenant relation to God. Thus they baptized Lydia and her household<sup>s</sup> ; and Paul wrote to the Corinthians that if either husband or wife were a believer and the other was not, their children were

*holy*, which could mean no less, than that, they were in visible covenant relation to God. 1 Cor. vii. 14. And what Paul wrote to the Romans. Chap. xi. 17, and onward, can mean no other, than that he considered the covenant with Abraham, as the root and stock of the Jewish Church, and was the same into which the Gentile christian Church was grafted. So that both the Jewish, and christian Church, had the same root and stock. Which exactly concurs with the above statement, of the original establishment of the christian dispensation. And the Apostle Paul, is abundant in asserting, Abraham to be the pattern of christian faith, the father of all those that believe; and that the promise and covenant with Abraham, was in its full force, applying directly to Gentile believers. This Idea appears in several passages of his writing. And is very literally expressed, Gal. iii. 29. If ye be Christ's, then are ye Abraham's seed, and heirs according to *The Promise*."

Thus the inspired writers of the New Testament founded the christian dispensation, on the covenant with Abraham; and considered the Church of Christ the same, which God established in the family and posterity of Abraham.

And by what has been observed from the inspired writers of the New Testament, I see not but it is fully and fairly established; that the proper subjects of christian baptism, are believing parents and heads of families, with their children and households, both male and female, all that are under the command, and at the disposal of the believing head.

It may now be proper to say something, as to the Mode of applying the water, which the Apostles practised, in baptizing.

I have before observed, that they must naturally and necessarily, understand Christ to mean, that they should use the same *mode*, which had been practised, with which they were well acquainted, since he said nothing to them about the *mode*. This I have before noticed, must be derived from the Law of God by Moses. And I have observed, that so far as we can learn ; that *mode* must be, by taking water with the hand, and applying it to the face, in form of washing. And I am rather inclined to conclude, that this must have been the *mode*, in which the Apostles baptized those 3000, spoken of in the 2d Chap. of Acts, who as we must understand it, were all baptized that day ; since it might be practicable for them to do it in that *mode* ; but not possible for them to baptize so many, in that time, by immersion, which time, could be no more than the afternoon. For it was the middle of the forenoon, when Peter began to preach ; and then for so many to be so affected, inquire what they should do ; and Peter instruct them what to do ; and begin to baptize ; it could not be much if any before noon, when they began to baptize. According to a former statement, which I conclude is just ; the whole twelve Apostles, could not have baptized a quarter of them by immersion, that afternoon ; even if they had every thing at hand, to go about it immediately ; they could not have baptized in that *mode* more than 432, in six hours ; which would have been but about a seventh part of them. But we have no account of there being any place, there in Jerusalem, that they could immerse in ; nor any reason to think there was any such place ; and they could not go to Jordan ; for that was above twenty miles from Jerusalem ; that such a multitude could hardly have reached Jora

dan by sunset. But we have no account of their going any where, from the place where they were; have therefore no authority, to conclude or suppose they did. But it is altogether likely, they had water pots in their houses, for purifying, as spoken of, John ii. 6, which held, from half a barrel to three quarters apiece. These, though they would by no means admit of plunging in them; yet would be convenient enough for baptizing, in the mode I have concluded, was the mode originally instituted by God. Those water pots, it appears they had in their houses; and being at hand, and vessels designed for religious washing, they would naturally use them; as it would so directly correspond, with what they had been used to, in their religious purifications; or they might take basons, as Jesus did, to wash the disciples feet. In this *mode* they might with decent deliberation, baptize one in a minute; by which, the twelve Apostles, might baptize the whole 3000, in four hours and ten minutes.

And there are several other instances of baptism, wearing a strong complexion, of being performed in the same mode: Especially that of the Jaylor, it appears very improbable, if not impossible, that he and his family should be baptized by immersion.

The foregoing statement, both as to *subject* and *mode*, may be further illustrated and established by the following considerations.

As to the *subject*. It concurred with what they had always been habituated to believe was from God. They believed that circumcision was from God; and that it equally embraced children with their parents; and that it was a great privilege. In all this they thought and believed right. Now it cannot be admitted, to suppose that Peter, or the



other Apostles, would endeavor to defeat them of any advantage, or privilege they before enjoyed ; or if they had, that the people would have very readily complied with it ; for people are not easily lead out of established habits ; especially such as they esteem of great importance. Hence, if Peter had called upon them to come forward, join the christian church, and take upon themselves the *token* or *badge* of christianity ; and leave their children behind : What must they have thought of it ? Could they have thought that it was from God ? when they had always been habituated to believe, and know, that God always took in children, equally with their parents ! Can it be supposed they would be willing to come, and leave their children behind ? In what predicament would their children be ? Would they not still have belonged to the Jewish Church ? The children would in no sense, have been discipled ; or brought into Christ's school. The children would belong to one Church, and the parents to another. It would be such a schism in families, as I no where find God to have instituted. But his institutions are positively to the contrary. And Peters invitation to them to be baptized, is positively to the contrary.

Besides, if they had not taken in children with their parents ; and applied the same token of discipleship to them ; they did to the parents ; the enemies of christianity, would have had ample grounds, to have triumphed over the christians, and upbraided them of losing all their children out of the church, by embracing christianity ; and that they had rejected that privilege, which God expressly conferred upon children, in the covenant with Abraham. And they would have availed themselves of it ; and we must certainly have heard

of christians being reproached for this neglect : If no where else ; this must have unavoidably come into view, in the dispute about circumcision at Antioch ; those who contended for circumcision, would have had a strong argument for it, because it embraced children, and baptism did not, and it must have been answered. But not a word of any such argument ; therefore it conclusively follows, that there was nothing, to found such an objection or argument upon : But that the christians did uniformly bring their children to baptism.

From all which considerations, I see not but it is substantially demonstrated, that God did institute baptism, in the christian church, upon the covenant with Abraham, to take the place of circumcision ; embracing all the same subjects, with the addition of females. And that the Apostles under the influence of divine inspiration practised accordingly.

*It was proposed further to illustrate the Mode.*

In which it may be observed, that it amply appears, that the Jews had been used to baptisms, previous to the days of Christ, or of John. It was no new thing introduced at that time.

There were divers washings practised among them, in their religious economy. some of which were considered, as washing or cleansing the whole person ; some as only a part, such as the hands and feet. The washing the person generally, without expressing any particular part, it appears they called baptism. The other they always distinguished, by telling what part was washed, or to be washed ; and never as I find, called the washing of those particular parts baptism. Thus as before considered, God directed Moses to bring Aaron and his

sons, to the door of the tabernacle of the congregation, and to wash them with water. This was a public official washing of their persons ; therefore what they called baptism, this was not to be repeated. God in the same law, commanded that Aaron and his sons should wash their *hands* and *feet*, when they went into the tabernacle, Exod. xxx. 19, 20, 21. This it seems was to be repeated, as oft as they went into the tabernacle. It has been noticed that the washing, which was expressed as washing the whole man, without describing any particular part ; yet could not mean, that the water and washing, should be applied to every part and place of the body, because it would be unlawful. It could therefore be only the capital part, which is always decently and lawfully conspicuous. And it appears pretty plain, that Jesus and Peter understood it so, in what they said about washing Peter's feet, John xiii. Peter objected against Christ's washing his feet. " Jesus answered him, if I wash thee not, thou hast no part in me. Peter said, *Lord, not my feet only, but also my hands and my head.* Jesus said, he that is washed needeth not save to wash his feet, but is clean every whit." Here it appears, by what Peter said, and Christ's answer, that the *head*, *hands* and *feet*, were all the parts they ever washed ; these parts may always be lawfully and decently naked, and generally, were really so among the Jews. And the hands and feet being expressed when they washed them, and no particular part when the *person* was washed, it will necessarily follow, that then, they washed the *head*, or rather the *face*, for it is not likely they washed the hair. I see no other alternative, but it must be the *head*, when no part is expressed, for both the other parts were expressed when *they* were

washed. It comes out therefore, to a compleat demonstration that when they washed the *head*, it was considered and spoken of, as washing the *whole person*. Christ very literally speaks of the *head* and *body* in this sense, Mat. 26 verse 7. A woman having a box of very precious ointment, came and poured it on Christ's *head*. Verse 12, he says, "In that she poured it on my *body*, she did it for my burial." The same account is in Mark 14. verse 3. She poured it on his *head*, verse 8, she hath come aforehand to anoint my *body*, &c. By all which it is evident, that they understood, and spake of what was done to the *head*, as done to the whole *body*. And there are many other places of Scripture to the same purpose ; as where it speaks of anointing persons ; particularly as it was spoken of Aaron, to sanctify him ; the whole of Aaron was anointed and sanctified ; yet he was not plunged in the anointing oil, nor stripped, and anointed all over his body ; but the oil was applied only to his *head* ; and so it evidently was, in several other instances of anointing, of which we have account in the Bible. On the same grounds, and with propriety, the washing that part of the head, which is capable of being washed, viz. the *face*, is a washing the whole person, and is never, as I find, spoken of in the Bible, as a partial washing the person ; as the washing the hands and feet are a partial washing, therefore always discriminated. But the anointing or washing the head or face, being always considered as done to the whole body, therefore, when that part was washed, it was considered and understood, that the whole man was washed, and clean every whit, as Jesus told Peter ; and it was not to be repeated. Christ refused to do it to satisfy Peter's conscience, or whatever it was, notwithstanding his re,

quest. The reason appears plain why this total washing or baptism should not be repeated ; because that was understood, and designed to signify the application of the blood of Christ to the soul, to cleanse away sin, unto *Salvation*. Therefore to repeat baptism, would imply, either that the blood of Christ once applied, was not sufficient unto *Salvation* ; or that persons fall from Grace, or both. Either of which, would be highly derogatory to Christ the Saviour, as if the *Salvation* he wrought out, was imperfect. Again as to the repetition of baptism, I conclude it has been fully proved, that baptism is exactly in the place of circumcision, at least completely fills it up, stands in the same relation and connection, with God's covenant with believers ; therefore, is a Token and seal of the covenant, and to repeat it, is totally to make void the former baptism and seal, which bastardizes, and renders spurious all the person has done, on his former baptism, and involves in it, many very awful absurdities, when a person has once been planted, or baptized into the holy Trinity, to renounce it, and make nought of it, is awful indeed !

But though baptism was not to be repeated, when performed as a Sacrament ; yet the washing the *hands* and the *feet* was to be repeated ; because these in a religious sense, signified the cleansing away those daily faults, which even true christians fall into, through remaining depravity. Thus we may understand, the religious meaning and importance, of those outward washings which God instituted in his worship.

We may further learn the importance of those ordinances by the following considerations, viz. We find in the Divine Law, that God threatened his people with death, if they neglected the outward

washing with water. Christ also told Peter; *Except I wash thee, thou hast no part in me.* It is as manifest as words can make it, that Christ here speaks of the outward washing with water. To the same purpose he told Nicodemus; *Verily verily, I say unto thee, except ANY ONE be born of water and of the spirit, he cannot enter into the kingdom of God.* There cannot be a stronger asseveration, than Christ here makes, of the importance of the outward washing with water; as well as of the inward cleansing of the spirit. For any therefore to make light of it, treat it as a trivial matter, or to speak of it as of no consequence, can be no less, than awful and daring presumption. God made man *soul* and *body*; and both are but one person. Both *soul* and *body* essentially belong to the same person; and when man fell, it was by an external act, concurring with the internal exercise of the mind; by which the whole man, soul and body, became mortified and undone. Hence it appears fitting, that when God provided a way for the restoration of man, it should be by a concurrent operation, both outward and inward, or by an outward *sign*, answering to the inward operation of the Holy Spirit. I can devise no other, than that with this view, Christ asserted, that except *any one* be born of *water* and of the *spirit*, he cannot enter into the kingdom of God. This being born of water must be something external. Christ informed us what it is, when he instituted baptism, saying, he that believeth and is baptized, shall be saved. Here he expresses both the inward, and outward operation; and as positively asserts, that

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7 This is translated *man* but in the original it is *Tis, any one*, which being more emphatical, including all ages and both sexes; I take the liberty to adopt it rather than *man*.

he who is the subject of both, shall be saved ; as he does, that *no one* can enter into the kingdom of God, except he is the subject of the birth, by *water* and the *spirit*. Hence, Christ has plainly shown us, that baptism is this being born of water, without which *no one* can enter into the kingdom of God.

Shall not infants then be baptized ? Have they not as much need of that new birth, of which Christ told Nicodemus, as adults ? The words of Christ are ; *any one*. Therefore exclude a possibility, of *infants* entering into the kingdom of God, without that birth of *water* and the *spirit*, as much as adults. *f*

But I have frequently heard it alledged, as a conclusive argument against *infant baptism* : That the command is, *Believe and be baptized* : But infants cannot believe ; therefore ought not to be baptized.

Here then, there is no alternative, but all infants dying in infancy, are infallibly *dann'd* ! For Christ says, no one can enter into the kingdom of God, without the birth of water and of the spirit. The objection is, infants cannot have the birth

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*f* Here I would observe ; that, although Christ's words are so positive, respecting *every one* ; yet I cannot suppose, that he meant to include all, or any such instances, either infants, or adults ; where God in his providence, never brings it within the reach, or opportunity of the creature, to perform that external *birth of water*. As there may be many instances, of both infants and adults, dying before it can be done. As it was with respect to circumcision, which meant the same thing before Christ's death, that baptism does now ; doubtless thousands died, before they were eight days old. But if they neglected it after that, it was of awful consequence to the *subject* ! He was cut off from his people. The same in sense, which Christ here asserts, he cannot enter into the kingdom of God.

the spirit : Therefore, ought not to have the birth of water. There is therefore, no way left, but they must all be *damned* !! Horrible to be thought !!

But those who have the faith of Abraham, may be amply relieved, from this horrible gulf, of universal infant perdition. They believe, that God *will be a God*, to their dear little infants, as he has promised ; and that he has given them an outward Token, for them to apply, to be a sign, or seal of his promise and acceptance of them. They believe, that if God's name is put upon their children, according to his institution, *he will bless them*. And they believe that Jesus Christ, the benevolent Saviour, does own little infants, visibly brought to him, as members of his kingdom ; and blesses them ; and they are infinitely safe. And they equally believe, that if they will not put God's token upon them ; he will not own them : but has declared they shall be cut off.

They know that Christ, in what he says to Nicodemus, puts the *Birth of Water first*, which is to be applied by man ; and such Abrahamic Believers, believe, that if they will not bring their infants to Jesus Christ, in his visible ordinance, he will not own them as members, of his gracious kingdom. But if they do, he is infinitely prompt and gracious to accept of, and bless them.

Is not then, the practice of *Infant baptism, Believer's baptism*, in the most eminent Scripture sense ?

But all that is said about *believing or repenting*, in order to baptism ; is evidently to adults ; and nothing can be argued from it, with respect to infants, whose condition is so different ; who are incapable of receiving instruction. But their not being the subjects of instruction, no more hinders



their being proper subjects of Baptism ; than their being incapable of putting on clothes, or understanding if they were directed to put them on ; hinders their being proper subjects of being clothed ; or any other benefit their condition requires, while they are incapable of taking care, and providing for themselves. And all who hold or allow, that children come into the world, with a sinful depraved nature ; that, *they are by nature, children of wrath.* Eph. ii. 3. must doubtless allow, that infants are in a condition, which requires the new birth, Christ speaks of ; as really and essentially, as their condition requires clothing. Their condition being such as to require clothing, is by reason of the fall, man did not need clothing before that, any more than he needed baptizing, and we have no reason to suppose he ever would.

*BAPTISM not with WATER considered.*

I HAVE considered the principal places, where the word *baptize* or *baptism* is used, meaning the external baptism with water. I now proceed to consider the Etymology of the word *baptize*. And the places of Scripture, where the word *baptize* or *baptism*, does not mean with water.

So much stress is laid upon the *mode* of baptism, and the literal meaning, and the Etymology of the word *Baptizô*, (which is the Greek word for *Baptize* in English) are much relied upon to determine the *mode* : If I should omit saying any thing about that ; those who think different from me about the *mode* ; might possibly think, that their notion was so strongly supported, by the Etymology of the word, that I dare not bring it into view. I am sensible that disputants, upon the question, about the

*mode* of baptism, rely much upon the original meaning of the word ; and each one claims it on his side. But I dispute nobody ; yet I will give the literal meaning of the word *Baptizō*, at large, in plain English ; as found in the Lexicon and Dictionaries, taking in what is called the theme ; and it is, to *baptize, wash, sprinkle, dip, plunge, drown, overwhelm*. By this the reader may readily see, he is not a whit the nearer determining the question, about the *mode* ; this leads so much further, than can be supposed, any one wishes to go. And here, all parties have each their meaning they wish for, and much more ; and no one has a right to determine, it shall be this, or that word, for the true meaning, one more than another. Therefore this cannot be the way, to find the *mode* of *Baptism*. The truth is, as I have before observed ; the Lexicon is, or should be grounded on all the Greek authors extant ; and the compilers of the Lexicon, must give it in the sense, in which it is used in all ; or they do not give the meaning of the word, to answer the purpose for which the Lexicon is made.

The only proper way therefore, to find the true meaning of the word *baptize*, as it ought to be understood in the present inquiry ; is, to examine and see how the word is used in the Bible, by the inspired writers. Which will be all the meaning, we have any concern with. For it certainly can be nothing to us, how that word has been used by other writers.

To investigate this matter, it may be observed ; that the writers of the N. T. use the word *baptize* or *baptism*, to signify or mean, an internal as well as external operation. Doubtless all will agree in this.

The external I have considered.

There may also be considered, a third denomination of Baptism, spoken of in the N. T. viz. of sufferings, misery and death. This is what Christ speaks of; where he says, I have a baptism to be baptized with, and how am I straitened, till it be accomplished; Luke xii. 50. I conclude all will agree, that the *internal baptism*, is with the Holy Ghost. The external with water. The other baptism which Christ speaks of, may be said to be of blood. And though these three denominations of Baptism, seem to be so widely different; of such different things as the spirit, the water and the blood; yet they all agree in *ONE*; as the Apostle John says, 1 Epistle v. 8. They all witness the same thing, exhibit the same Idea, viz. *SALVATION by cleansing away that which threatens or tends to injury, and certain destruction; and transplanting or grafting from a state of certain danger and death; to a state of certain life and safety. And a being born again, or reborn, from the first Adam, to the second.*

I will attempt to explain, how all these denominations of Baptism, agree in the Ideas of Baptism, as here stated.

Perhaps all will readily agree, that the inward Baptism, is being baptized with the Holy Ghost, or of the spirit; and is such a salvation, as above described, by cleansing away sin; and transplanting or grafting from a state of sin, to holiness, or from death to life, from Adam to Christ: And is what Christ meant, by being born of the spirit.

The outward baptism with water, is a *Token* or *Figure*, of that inward operation, answering to it,

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\* And very possibly, this might allude to circumcision, which though a bloody institution; yet signifies or witnesseth, the same as Baptism.

and denoting the necessity of it ; and that there can be no other way possible, for fallen man to be **SAVED**. Therefore exhibits or witnesses, the same Ideas, with the internal baptism.

The other Baptism, Christ says he had to undergo, meaning his sufferings, death and shedding his blood ; needs some investigation, to discover how that contains, or exhibits the same Idea, with those other Baptisms, viz. *Salvation*, by cleansing away ; or preventing that which tends to certain destruction ; and of transplanting from a state of certain danger and death, to a state of certain life and safety.

This may very fully and fairly appear, to correspond, and witness the same Ideas, with those other Baptisms above described. When we consider, that Christ had taken upon him human nature ; had come in the likeness of *sinful flesh*, Rom. viii. 3. and God had laid upon him, our iniquities, and he bore our sins, in his own body. Being thus beset, and loaded, with the sins of mankind ; the wages of which is certain death. There was no way for life ; or to expiate, or cleanse away that load of filth ; laid upon him, and to avert the wrath of God, or secure against it ; but to pass through death ; which he did ; and thus passed from a state of death, to a state of life, and immortality. His participation of Adam, and that state he fell into ; was wholly done away thereby. Thus the sufferings and death of Christ ; were a Baptism, answering to all the above stated Ideas of Baptism.

This being by laying down his life, and shedding his blood, may properly be termed a Baptism of blood. And thus answering to all the Ideas of baptism, as above stated. It perfectly agrees with the other, of the spirit and the water,

they all three witness the same Idea, that SALVATION to fallen man, neither is, nor can be, in any other way than by baptism. And this exactly corresponds with what is considered, in the foregoing pages about the Flood, that being a *baptism*, and a type or figure of Christ's death; and it confirms what has been observed, that the principal Ideas, the inspired writers meant to convey, by the word *baptism*, were a cleansing and transplanting, in order to *Salvation*.

Christ speaks of this same denomination of baptism, of blood, in Mat. xx. 22, 23. and Mark x. 38, 39. There asserting that his Disciples and followers, must participate of the same kind of baptism. Therein showing that christians must suffer for the sake of Christ, and undergo great afflictions. *And this is all the fruit to take away sin*, Isai. xxvii. 9. To mortify the old man, destroy the body of sin, that it may be cleansed away. And thus transplanted from a natural state of certain destruction; to a state of certain life and *Salvation*.

Having considered the Baptism Christ said he had to undergo; which I have denominated of blood.

I now proceed to consider, the internal Baptism of the Spirit, examining some passages of Scripture where the internal Baptism is spoken of. In which we shall find so near a connection with that above considered that they seem in some instances as if they were involved; or spoken of promiscuously.

We find Mat. iii. 11. Mark i. 8. and Luke iii. 16. That John told the people, that he who should come after him, should baptize them with the Holy Ghost. The same Christ tells his Disciples, Acts i. 5. And Peter rehearses the same, Acts xi. 16.

These plainly show, and assert, that there should be an inward operation of the divine Spirit, properly answering to the external ordinance of Baptism; so as properly to take the same name, and be termed by the same word. Not that there was a similarity of *mode*, between the internal and external baptism. But an exact correspondence of meaning, viz. *Salvation* by cleansing, &c. as above stated. We are doubtless by the above declaration of Christ and John; fully authorized to consider, that there is an internal Baptism, distinct from the external; though perfectly agreeing in their meaning, and the Ideas they exhibit.

We will therefore attend to some of the places, in Scripture speaking of internal Baptism.

One very eminent instance of which we find Rom. vi. 3 & 4: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism, into death."

That this place is spoken of the internal baptism; and not of the external; a few considerations may evince. If we advert a little to the preceding Chap. it may help to illustrate the point before us. There the Apostle is arguing the certainty of Salvation by Jesus Christ; how that grace reigns abundantly through him, so that although sin had abounded; yet grace much more abounds, to absorb, as we may say, and overcome sin, unto eternal life, through Jesus Christ our Lord. Lest any should indulge any Antinomian or licentious notions, from what he had said of the abounding grace of God through Christ. To foreclose all such notions or conclusions: the Apostle in the first verse of this Chap. puts the question. "What shall we say then? shall we continue in sin, that grace

may abound? God forbid!" He rejects any such conclusion in the strongest terms. And then proceeds to show the absurdity of it; "How shall we that are dead to sin, live any longer therein?" Then he brings in the first Text about Baptism, "Know ye not that as many of us, as were baptized into Jesus Christ, were baptized into his death?" This cannot mean a natural or external death. No body understands it so; then the baptism he speaks of, cannot mean external baptism; but the baptism he speaks of, must be the internal baptism, by the Holy Ghost, whereby the soul is brought to repentance, and faith in Christ and thus transplanted from nature to grace, from a state of certain death and destruction; to a state of certain life and *Salvation*; and his sins which are working his certain destruction; are cleansed away by the death, or blood of Christ. And thus it is that he is baptized into Christ; and into his death; by being transplanted, and cleansed from sin by his blood. And he is also baptized into Christ's death, by its being a mortification, of the old man, the corrupt nature, and destroying the body of sin. So here are all the Ideas of baptism, as above stated. And it is all the internal baptism; and nothing of the external. The Apostle goes on with the same Idea, in the next words; as a certain consequence, from the words which have been considered. *Therefore we are buried with him by baptism, into death.* This certainly follows from the foregoing process of baptism. For being baptized, or transplanted into his death; must be a passing through the whole process, and every circumstance of his death, which includes his burial. Buried with Christ, by this divine or spiritual baptism; so that, as Christ's mortal nature, his likeness of sinful

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flesh, lay in the grave, and when he rose from the dead, he wholly left that mortal state ; so the soul, who is the subject of this spiritual baptism, his old man, the body of sin, is left in Christ's grave. *That like as Christ was raised from the dead, by the glory of the Father ; even so the subject of that baptism, should walk in newness of life.*

The Apostle proceeds with the same Idea, and exactly according to the above explanation of baptism. As it is in the next verse. " For if we have been *planted* together, in the likeness of his death, we shall be also in the likeness of his resurrection." Here the Apostle expressly calls this baptism he speaks of, a *planting* together with Christ, in his death, and rising to life with him. Literally according to the above explanation of baptism. And he still continues the same Idea, in the next verse. " Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." All exactly according to the above statement of baptism. And at the same time, most conclusive, against that Antinomian licentious notion, which he introduced to confute, in the first verse ; showing its absurdity and wickedness ; to pretend, that the Gospel of Christ, and salvation solely through him, gives the least latitude, or indulgence for sin.

But to take this in the other sense, and suppose the Apostle is speaking of outward baptism. All he said, would be nothing to his purpose. Neither would it be any recommendation, of Christianity ; or of Christian ordinances ; especially of baptism, to represent, and assert it to be an ordinance, which must kill us. For if it is outward baptism here intended, it must be the baptism of the body, consequently the death spoken of, baptized into,



must be the death of the body ! But no body believes that the ordinance of external baptism, is to kill the subject. Therefore what the Apostle says here about baptism, is nothing relative to that external ordinance. But is altogether concerning the internal baptism. So that all true christians, are buried with Christ by baptism.

But if I mistake not : some suppose they find the *mode* of external baptism, in this place of Scripture. And as far as I can understand, it is in the following manner, viz. From the Apostles saying, *we are buried with him by baptism*. They say, Baptism is a *burial*. Hence infer, that plunging all over in the water, to imitate being buried in water ; is the Scripture *mode* of baptism. If this is the way they deduce the *mode* ; there is a great mistake, both in their *premises* and *inference*.

As to the premises ; it must be a great mistake, to suppose that *burial* is the Apostles primary object, which he means to inculcate ; for his primary, if not sole object, is evidently *death*. This is what he begins upon, in the 2d verse. "How shall we that are *dead* to sin, live any longer therein ?" To establish the reality and certainty of this *death*, is the scope of the whole Chapter. He proceeds directly, in the next words, to assert and illustrate this *death*, that those who are baptized into Christ, are baptized into his *death*. The baptism he speaks of, is certain death ; or the Apostle looses all his argument. For his whole argument, is, to urge the reality of the true christian's being absolutely *dead* to sin ; the old man mortified, and body of sin destroyed ; to show the horrid absurdity of imagining, that the abundance of Grace through Christ, gives any indulgence to *sin*. For if a man is a true christian, a subject of that abundant grace

through Christ ; sin is *dead*, buried, crucified, destroyed. This baptism the Apostle here speaks of, is not a mere imitation of death or burial ; but a real DEATH. Therefore, we are buried with Christ by it, *Into Death*. It is plain, the Apostle must be understood, that that which is buried, must be *dead* ; and not buried *alive* ! The Scriptures no where intimate any such thing, as burying *alive* ! Christ was not buried alive ! Therefore, to pretend to bury ; or to imitate burial *alive* ! can in no sense be called, or considered, as a burial with him ; but rather a mockery !

So that if this baptism, the Apostle speaks of, is external baptism ; or has any reference to that, as teaching the *mode* ; the subject must be killed by the process ; or it in no measure answers his description ; or assertion concerning baptism.

As to the inference, that plunging all over in water, in imitation of burying in water ; is the Scripture *mode* of baptism ; because the Apostle says, *We are buried with him by baptism*. There appears also to be a great mistake in this ; for this can in no sense be said, to be *buried with Christ* : or as he was ; or similar to his burial ; for he was buried in a solid rock, and a great stone rolled to the door, and sealed, and a guard set to secure him there ; so that if Christ had been nothing but a mere man, he never could have gotten out ; even though he were alive, and had all the powers of man : any more than the damned, sealed down in Hell, can break out of their prison. And no doubt, Christ's descending into the state of the dead, and being so firmly confined, in the prison of the grave, was designed by God, as a figure of the inextricable confinement of the damned ; at the same time also, to exhibit, the divine unparallel power

of Christ ; amply sufficient, to break those bands, to burst that prison, and open that seal, which all creature powers could not do : And to bring forth with him, all those prisoners, who were united to him ; to a glorious liberty, and eternal life.

Christ's burial therefore, and its circumstances, are absolutely inimitable by creatures ; being an essential part, of his mediatorial and redeeming work as God ; therefore unlawful for any creature to attempt to imitate, or to feign any similitude thereof. For as before considered, God has expressly and repeatedly forbidden his people making, or pretending any *similitude* of himself, or of his operations. Neither can I conceive of any more propriety, for pretending to imitate Christ's *burial*, than his *crucifixion* ; they are both mentioned in this place of Scripture for the same purpose, and in the same manner. The Apostle as literally asserts that we are *crucified with Christ*, as that we are *buried with him*.

Therefore, to pretend to imitate Christ's burial ; or to do, or submit to any thing, as a *similitude* thereof ; cannot as I see, fall short of real, if not gross idolatry.

This same Apostle ; in his Epistle to the Galatians ; gives another instance of this Spiritual, or internal baptism, Chap. iii. 27. *For as many of you as have been baptized into Christ have put on Christ*. This comes in as an argument, to support or illustrate, what he immediately before said, that they were all the *children of God by Faith in Christ Jesus*. It is plain here that the Apostle means the same by being *baptized into Christ* : That he does by faith in Christ, and *putting on Christ*. They are all pharises, that carry in them the Idea, of being transplanted from Adam, to Christ, from nature to

Grace; from a state of destruction, to a state of Salvation; which are the essential Ideas of baptism, as before stated. This is so plainly the internal baptism, of the spirit; that I conclude it will be readily admitted by all.

Another instance of internal, or spiritual baptism, we find Col. ii. 12. *Buried with him in baptism; wherein also ye are risen with him, through the faith of the operation of God, who hath raised him from the dead.* Here also it is plain, that the *Burial*, the *Resurrection*, the *Faith* spoken of in this Text, are all wrought by the same divine spirit and power, which raised up Christ from the dead. Therefore could be no other than a spiritual internal baptism. And expresses that operation, by which the soul is united to Jesus Christ, and is transplanted from a state of death to a state of life and Salvation.

The same Idea is expressed in the preceding verse, under the term of circumcision. As he says, *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh.* This circumcision made without hands, could be no other, than a spiritual and internal circumcision, and the next words, *the putting off the body of the sins of the flesh*, fully establish this construction. And this appears to contain the same Ideas as baptism, viz. *Salvation by cleansing and transplanting from nature to Grace.* And the next verse above considered, where the term baptism is used, is manifestly put in apposition with this of circumcision, as both importing or meaning the same thing; which at once shows that *circumcision* and *baptism*, are the same, only as circumcision was bloody, being before Christ's blood

**PART II.** *The Mode, not in the meaning of Baptism.* 163  
was shed ; and baptism since that event, bearing the same signification and design.

Thus I have considered baptism in many instances, where the term is used in Scripture to mean the external baptism with water. Also the baptism of Christ in his sufferings and death. I have also considered, the baptism with the Holy Ghost ; or internal baptism. In all which there is nothing to be found, directly teaching the *mode* of external baptism with water ; we have to look for that, in other places of Scripture. As to the last ; the internal baptism ; could we have an Idea of the *mode* of the operation of the divine spirit, in internal baptism ; we have no right to form to ourselves a *similitude* of those operations. But we have not ; neither can we have an Idea of the *mode* of the divine operation ; which as before considered, is a reason, or makes a necessity, of having *Sacramental Tokens*, of the *effects*, of the invisible operations of the divine spirit ; and of the moral relations formed by such operation ; that by such outward, and sensible *Signs* or *Tokens*, our minds might be excited and quickened to apprehend, and realize those most important and all concerning operations, of the divine spirit ; and of the effects and relations thereby formed ; by which only we can be *saved*.

But as before observed ; those outward sensible Signs or Tokens, are by no means to be supposed, or considered, as images or similitudes of the inward operations of the spirit ; for, “ Thou knowest not what is the *way of the spirit* ; — Thou knowest not the *works of God*, who maketh all,” Eccl. xi. 5. And Christ asserts the same to Nicodemus, John iii. 8. “ The wind bloweth where it listeth, and thou hearest the sound thereof, but *canst not*

tell whence it cometh, or whither it goeth ; so is every one that is born of the spirit." Here Christ plainly asserts, that although we perceive the *effects* ; yet we cannot describe the *mode*, of the operations of the divine spirit ; so that the Scriptures are very full and plain, that the outward *Signs* or *Tokens*, are in no sense or measure *images* or *similitudes*, of the *Divine Operations* ; but they are *Figures* of the *Effects* and *Relations*, formed or produced, by those *Operations*. Yet *Figures* are not *images* or *similitudes* of the *things* they denote ; though they may sometimes, in some respects resemble the things denoted ; the *Sacramental Tokens*, perhaps in some measure resemble the *Effects* and *Relations*, wrought by the *Operations* of the divine spirit ; yet all the propriety of those outward *Signs* or *Tokens*, what, and how they shall be ; is wholly dependent on the will of God, and his direction ; from which only, they derive their fitness and are acceptable to him.

Accordingly, previous to Christ's shedding his blood ; God ordered to cut off a small part of the flesh or skin, to denote, or to be a *Sign* or *Token* of putting off the body of the sins of the flesh, and being brought into covenant with God ; or in other words, to signify a transplanting from death to life. And afterward, when God gave his people a body of Laws for instituting the *mode* of his worship ; he instituted divers washings or baptisms, and purifications by water ; denoting the cleansing away sin or moral filth and pollution, and they had so far *Sacramental Ideas* in them ; but were principally shadowy ; yet I do not find, they were intended, to signify a transplanting from one state, or condition to another, which is an essential *Idea* of this Sacrament. But after the resurrection of

Christ; there being no propriety for shedding of blood, any more in religious institutions; he ordered baptism in the name of the Holy Trinity; and thereby made it an essential *Sacrament*, signifying or denoting *Salvation*, by cleansing and transplanting, from sin to God, from a state of certain death and destruction, to a state of certain life and *Salvation*.

The *Mode* of this baptism, being considered by many, as a matter of great magnitude; and even so great, that the pretending to baptize, in any other *mode*, than immersion or plunging, is a *nullity*. Its being thus considered; has induced me to examine the matter, with all the candor and circumspection I am capable of; and I can find nothing in the Bible, which in the least favors the *mode* of immersion. But much against it; as exhibited in the foregoing pages. That it is incongruous, unlawful; and in several instances of baptism recorded, impossible that it should be the *mode* practised.

And though the *mode* of baptism, appears to me, of more importance, than before I examined the matter so closely; yet I am not so opinionated after all, as certainly to conclude, that baptism by immersion; of one who was never otherwise baptized, is a *Nullity*; yet for me, either to administer or receive such a baptism, would be awful mockery; and I could not do it, on any consideration. Yet knowing how liable we all are to mistakes, in this dark depraved state, and the great force of habit; I can readily and charitably suppose, that persons trained up in the habit of thinking, that plunging is the only *right mode*, may be sincerely honest, and real christians, though of that opinion. I know not how much is to be allowed for habit. And I know not, how much God allows for our

infirmities, and habits of thinking. It is evident Christ's disciples were under great mistakes, and misapprehensions about him, his mission and kingdom; even after they had been under his immediate tuition three years; yet perhaps no body will doubt of their being sincere christians.

And though I consider that *mode* unlawful; yet being done in a solemn manner, as an ordinance of God; I think I am authorized, not to consider it a *nullity*. For when Korah and his company, in a very unlawful and seditious manner offered incense before the Lord, Numb. xvi. God said, the censors were hallowed, because they were offered before the Lord. So as to immersion; in baptism; although I consider it unlawful; yet being done in a solemn manner, before the Lord, as an ordinance of his. I suppose it is hallowed, and not to be considered as a *nullity*. And especially, when I charitably hope there are none, who do it, with so perverse a mind, as Korah and his company offered their incense.

Here I might conclude this part of my Treatise: were it not, I have noticed some *By-Paths*, in which I have known persons get out of the WAY. And some obstructions, which need to be removed. And having proposed to search out the OLD PATHS, the GOOD WAY, and clear, and make it, so that the warfareing men need not err; nor the lame be turned out of the WAY. I should not answer my profession; unless I placed some *guides* at the *By-Paths*, and cleared away the obstructions. At the same time, my promise to molest no body, I shall scrupulously observe.

The first, *By-Path*, or obstruction, is, *Believe and be baptized*. This seems to be supposed, to be direct evidence and proof, that *faith* must be antec-



dent to baptism ; and that none ought to be baptized, unless they have *true faith* ; therefore, that infants certainly ought not to be baptized. But I can find no such phrase in the Bible, as *believe and be baptized*. This argument therefore, against *Infant Baptism* is totally groundless ; and the conclusion from it, that none ought to be baptized, unless they are believers, we know is not true ; for the Scriptures are express that God himself baptized many unbelievers, as is considered page 81 & 82. But this *by-path*, or obstruction, is so fully obviated in pages 149, 150 & 151 that I need say no more here.

The next *By-Path*, is, *To follow Christ into the Water*. This goes upon the supposition, that Christ's being baptized, was for an example, to introduce and ground baptism upon. And that he was baptized by immersion or plunging.

This must be altogether a mistake. For Christ's being baptized, could not be for an example at that time, to introduce baptism ; for many of them, and perhaps the greater part of what John baptized, was before Christ was baptized ; besides it is evident, he was not baptized in the same sense, or for the same intent, the people were ; therefore, it is impossible, that it should be for an example for them.

Again it could not be an example for us, to introduce and establish the ordinance of baptism, in the christian church ; for it was not the same baptism, which he instituted in his church ; this is evident from the 19th of Acts, there, several who had been baptized with John's baptism, had not heard of a Holy Ghost, and when this was discovered, they were baptized, *christian baptism*. Christ was a compleat example for us in religion and mo-

ality ; in this sense, that he completely obeyed, and fulfilled the Law of God he was under ; and so must we. There are many things Christ had to do and suffer, which are not for us to attempt to follow, and it would be horrid mockery for us to pretend to imitate. Thus it would be unlawful for us to pretend to imitate him, in any of his official or mediatorial conduct, as Saviour and Redeemer. Thus as to his being baptized ; it is evident by the words he told John, that it was to *fulfill all righteousness*, that it was to answer some law he was under ; and not to set an example for us ; we are not under that law which required him to be baptized. So that if he did go into the water as supposed, we have no right to *follow him into the water*, as the phrase is. But I suppose I have fully proved, that John did not practise plunging ; but if he did, and Jesus was plunged ; we have no more right to follow him into the water, than to follow him into the wilderness, and fast forty days ; or imitate his crucifixion ; or many other things that might be mentioned. But for us to pretend to follow, or imitate him in those things ; is of the nature of Idolatry ; if not awful mockery.

Another *By-Path*, or obstruction, which has been much occupied ; is, *Believer's Baptism*. This is generally, if not wholly used, in opposition to *Infant Baptism* ; as if that was not *Believers' Baptism* : This is about the same, and coincides with the first *by-path*, mentioned, and is very much obviated in the same pages, 149, 150 & 151. Yet I will add a few words. Perhaps all will allow that Abraham, was a true believer, and a pattern of faith to all generations, and that all true believers now, are children of Abraham, and blessed with Abraham, all this, the Scriptures literally assert ; it will fol-

low that all true believers now, have the same faith that Abraham had, and the same blessings, so far as they are in the same condition he was. All that have families, and children ; are in that respect, in the same condition with him. And if they are blessed with Abraham, and have the same faith, it will unavoidably follow, that God does promise to believers now, *to be a God* to them, and to their children ; and they believe it ; and in like manner it will follow, that he does require of them, to apply an outward token, of this promise and covenant to themselves and their children ; and they believe this also ; and do it accordingly. It has been abundantly proved in the foregoing pages, that baptism is in the place of circumcision. Therefore, if they have the faith of Abraham ; they will bring their children to baptism, as Abraham did his to circumcision ; and it will be the true proper *Believer's Baptism*.

Another *By path* I have noticed, is, the misunderstanding of those places of Scripture, Jer. xxxi. 31, 32, 33. and Heb. viii. 8, 9, 10. Where God says, "The days come, when he will make a new covenant with the house of Israel and the house of Judah ; not according to the covenant he made with their fathers, in the day when he took them by the hand to lead them out of the land of Egypt." But he says, "This is the covenant I will make with the house of Israel after those days,—I will put my laws in their mind, and write them in their hearts ; and I will be to them a God, and they shall be to me a people." This seems to be supposed by some, to be an abrogation, or disannulling of the covenant with Abraham ; so that now baptism cannot stand upon that covenant ; or be in lieu of circumcision. But it must be a great mistake, to suppose that this

promise of God vacates the covenant with Abraham ; it rather establishes it. For this new covenant, which God said he would make, is essentially, and about literally, the same he made with Abraham. There God said to Abraham, Gen. xvii. 7. " I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; *to be a God to thee, and thy seed after thee.*" So here in Heb. *I will be to them a God, and they shall be to me a people.* The word *people*, always essentially contains parents and children. But this covenant God made with Abraham, he *established* for an EVERLASTING COVENANT ; therefore it could not be abrogated ; it was the covenant of GRACE, founded on the eternal covenant of REDEMPTION ; for it promised that divine seed, in whom all the families of the earth should be blessed ; and thus the Apostles taught, that all the blessings of the Gospel were promised and contained, in that covenant with Abraham ; *If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.* But if that covenant was disannulled, the promise was at an end, and being heirs according to it, futile and of no value. But according to the Apostles, and the general tenor of Scripture, that covenant and promise holds good to the end of time ; it is an EVERLASTING COVENANT ; therefore, does not end with time ; of this the Scriptures are express, for God abundantly siles himself in covenant with Abraham, after he had been in heaven many hundred years. This covenant with Abraham, therefore, never could wax old and vanish away ; but is always New ; and Christ God manifest in the flesh, who was the substance of that covenant, was the *New Covenant* spoken of in the

above texts ; being *new* in relation to that *old covenant* of types and shadows, made at mount Sinai. And this substance of the covenant with Abraham, is that *new and living way* which the Apostle speaks of Chap. x. verse 20th of this Epistle.

Moreover, there must be a very great oversight in supposing that those texts in Jer. and Heb. vacate or in the least impair the covenant with Abraham ; for they do not mention that covenant, or refer to it in any such sense ; but they express the covenant, God made with Israel, when he took them out of the land of Egypt ; which was 430 years after the covenant with Abraham, and could not disannul it, Gal. iii. 17. Now if the covenant with Abraham could not be disannulled, by the making the law of types and shadows at Sinai ; then certainly the taking away that law of shadows, could not disannul that covenant. And further it is worthy of notice, that the Apostle plainly shows in the beginning of the next Chap. that it was the Sinai law or covenant of types and shadows, which should be superseded by that *New Covenant*, God said he would make, and not the moral law or covenant, which was also given at the same time ; *that was not to be vacated or impaired by this New covenant ; but thereby, put in their mind, and written in their heart.* And by the whole scope of what the Apostle says ; it appears that this *New Covenant*, which God said he would make, was Christ God manifest in the flesh, his sufferings and exaltation, whom God gave for a *covenant of the people* : He was a perfect teacher, and pattern of the moral law, and completely fulfilled it. Therefore, all who accepted of him, and were united to him ; would become essential partners in this *New Covenant*. And Christ being the eternal substance, all

types and shadows were done away in him. But *Sacraments* were not abolished ; though the shadow part of them must cease ; but *Sacramental Signs* and *Tokens* of our relation to God, are as necessary as ever ; so that the covenant with Abraham, with its ratifying seal, is so far from being abrogated by this *New Covenant*, which God said he would make ; that it is thereby ratified, and confirmed, by the finishing stroke, of the Gospel of Christ ; even that same Gospel which God preached to Abraham.

I now proceed to consider an objection, which I have known advanced with great triumph, as a posing question, viz.

*What good can it do your little baby, to baptize it ? Or put a little water on its face ?*

Though this question is generally put conjunctively ; yet it is evidently the two great questions, both as to the *Subject* and *Mode*. And requires to be considered distinctly.

As to the *Subject*. *What good can it do to baptize Infants ?* The supposed force of this, consists in the Idea, that infants know nothing about it ; therefore it can do them no good. This Idea can be grounded upon nothing else, than a supposition, that nothing of a religious nature, can do a person any good, unless he knows, and understands the matter. And this supposition stands as *Data*, or self evident, to build the whole argument upon. This proposition then, which in the sense of the question, is assumed as self evident, and undeniable ; stands as a direct impeachment of the divine wisdom, and goodness of God, in appointing, and requiring circumcision, a very painful ordinance, to be administered to infants, who neither knew nor understood about that, any more than about bap-

tism. And it cannot be denied, that circumcision was of a religious nature. Though I suppose it is fully proved, in the foregoing pages, that baptism is in the place of circumcision; yet that is immaterial here; for the whole question here is, whether any thing done to an infant, of a religious nature, can do it any good? The proposition asserts, it cannot. And this is so high an impeachment, of the wisdom and goodness of God, as instituting a painful and most futile ordinance, for his friends to observe: that it can hardly be supposed, that any one will seriously avouch it, when he sees the consequence.

As to the other part of the question, viz. *Or what good to put a little water on its face?* Which respects the *mode*. This so far as I could ever understand; is designed as a contemptuous or diminutive epithet, upon the *mode* of applying the water; to so small a part of the body, as the face: when it is designed to denote the cleansing the whole man. This reflection, equally lies against the propriety, or consistency, of taking away so small a part of the skin, as in circumcision; to denote the putting off the body, of the sins of the flesh! And the supposed decisive argument, from analogy; that the water ought to be applied all over the body, in order properly to signify or denote cleansing the whole man: Equally argues, that in circumcision, the person ought to be skinned all over; in order, properly to signify, or denote the putting off the body, of the sins of the flesh! This way of arguing, also, at least equally reflects on the wisdom of God; and reproaches his conduct; in placing the destiny of mankind, in this whole world, to turn on so small a thing, as Adam's eating a little fruit; perhaps only a mulberry! We are not told what sort

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of fruit it was. This comes in naturally, and fully pertinent here ; since that with Adam, was a Sacramental Token, as well as this of baptism, treated upon in this place. And here, by the magnitude of the evil, incurred by so small an act of Adam ; we are amply taught, that it is not absurd to expect great consequences, from small things in our conduct ; especially when they are relative to God's institutions or directions. However, it is not uncommon, or strange for unbelievers to esteem God's institutions contemptible, or insignificant.

Thus I see not, but all the force of the supposed posing question, *What good can it do, &c. ?* is fully obviated ; and all may pass without being obstructed thereby. Yet I will attempt to show some good there is in baptizing infants. Though I will not be so vain as to suppose I can tell all the good ; yet some things may be suggested. I conclude it is fully proved in the foregoing pages ; that it is plainly the will of God, according to all his institutions and dispensations, that children should be included with their parents. It is therefore evidently the will of God. And when God entered into covenant with Abraham, he expressly included children. Hence there is an important *good*, because it is conforming to the will of God.

Again, baptizing them in the name of the Trinity. is emphatically putting God's name upon them, upon which God says, he will bless them.

Again, we find that when Christ was here in the flesh, they did actually bring infants to Christ, and he did actually and visibly accept of them, and bless them, declaring that of such his kingdom consisted. And will any contend that Christ is not as accessible now, as then ? But he is present now, only in his ordinances ; therefore, bringing them to his



ordinance is bringing them to him ; and we have grounds for the strongest assurance, that he accepts of them, *bles*ses them, and owns them as members of his kingdom. And is not this an unspeakable good ? We read of those in the days of Christ's flesh, that opposed bringing infants to him, as there are also now ; but he was much displeased with them, for their opposition ; and there can be no doubt, but he is equally displeased now, with such opposition. And I never heard any reason offered, showing why Christ's command, to suffer little children, infants, to be brought unto him, and by some public visible token, be recognized as belonging to his kingdom ; is not in as full force now, as ever it was, and we know of no token but baptism. Therefore, Christ's command to suffer little children, infants, to come or be brought unto him, at that time, will fairly amount to a command to bring them to baptism.

From the above considerations, I think it plainly appears, what *good* there is in baptizing infants ; that God has instituted it, a *mean* or *condition* of his owning, and bestowing on them his blessing. And is therefore, of ineffable importance, and *good* to the subjects.

But after all ; if we could not comprehend or devise any good that circumcision did, or baptism now, does infants ; yet, to neglect it because we cannot comprehend the *good* it does ; is setting up our own incomprehension, in competition with the divine word ; and is therefore doing, as I have supposed the Devil began his own apostacy, and as we know he began with the woman, and also endeavored to seduce Christ : First making a question of the truth or propriety of the divine word ; then applying his arguments on the negative side of the

question. Thus he did with the woman. Thus he endeavored to provoke Christ, to make a question of his own divinity. So here about baptism, What good can it do to baptize infants? you cannot comprehend or conceive of any good; therefore, there is no good in it, and it ought not to be done! On the whole.

This question, What good can it do infants to baptize them, &c.? and the purpose for which it is advanced, bears such an exact resemblance, of the mode of deceiving and seducing, which the Devil has always practised; that it should make us cautious, not to be seduced thereby.

I now proceed to the III<sup>d</sup>. Part of my TREATISE.

## P A R T III.

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### On the SACRAMENTS as connected with the COVENANTS.

**P**ERHAPS the Sacraments have always been considered, as essentially connected with the Covenants ; and not improperly as seals of the covenants God has been pleased to make with man. They are plainly tokens of the covenants, and are connected with them, in such a manner as may properly be termed seals, from their being some sensible sign, something besides a mere name, or word denoting the covenants ; as in Instruments of written covenants between man and man, or official instruments of authority, the *Seal* is something real, more than the name : Which seals generally have some significant device upon them ; and Sacraments may in some special sense, have such a kind of connection with the covenants, between God and man. In that view, they have a very essential and important connection with the covenants of God, with man : and the real meaning, and full design of the Sacraments, would be very imperfectly exhibited, without this part of the work, here proposed.

I am here led to consider, and define a *Covenant*.

In which, as I have proposed to do from the beginning, I shall wave all definitions of *Covenants*, that I have ever seen ; and attempt to define *Cove-*

nants, according to the sense they are spoken of in the Bible. And perhaps the following general definition of a *Covenant*, will comport with the Scripture use of the term, as well as any I can offer, viz.

*A COVENANT, is such a connection, of persons and things, as that, there are certain reciprocal considerations and obligations, for, and toward each other.*

Such connections and relations, may be formed, either with, or without a particular explicit personal proposal of one party, to another ; and the other's personally acceding to it. Perhaps none will be disposed to deny or doubt, that a *Covenant* may be formed by an explicit personal proposal on the one part, and a personal acceptance on the other. This is what some place the whole Idea of a covenant in ; and suppose there can be no covenant obligations in any other way. But if we restrict covenants to that definition, we shall fall greatly short of what the Scriptures denominate covenants.

God speaks of his covenant with *day and night*, Jer. xxxiii. 20, 25. This could mean no other than his creating the bodies of the sun, earth, &c. with such powers, properties and relations, as fitted them to perform their revolutions, to bring about day and night in due order, he upholding them with those properties, and in those relations ; they thereby, being thus fitted, and maintained by him, were in a proper sense obligated to their Creator and upholder, to perform those revolutions ; so there are as may be termed reciprocal operations between God and those bodies, God created, and upholds them, and they perform those revolutions for him. I mention this, as an instance to show how that God denominates the connections and relations between himself, and mere material things.

covenants, where there can be no such thing as a proposal on the one part, and acceptance on the other part.

But if we consider *Covenants* as to rational intelligences we shall find, that covenants are not always limited, to the persons who propose and accede to the proposals ; but often embrace many persons, who have no personal act in forming the covenants ; and are absolutely binding and obligatory, on thousands and millions, who have no personal voice, either in proposing or accepting the covenants. Thus, it is in treaties between nations. But I only mention this, to show that it is the common sense and practice of mankind. This may be called in question, whether it is right. Whether it be right or wrong, I do not mean to build any thing upon it. But examine the Bible, and see how God considers and treats such covenants.

To this purpose, we may notice the league Joshua and the princes of Israel made with the Gibeonites, Joshua ix. 15. This league or covenant, though it was obtained by such deceit ; and direct falsehood, on the part of the Gibeonites ; and it is not likely, that more than one to twenty thousand, of the people of Israel had any personal voice in it, yet it was obligatory on every individual of Israel. And not only on those who were then born ; but on their posterity, for many generations after. We find, that above four hundred years after, *Saul* undertook to violate that covenant ; and for *Saul's* doing that, God brought a famine on the whole nation of Israel, three years successively above thirty years after *Saul* was dead. And then, ten of *Saul's* posterity had to die violent deaths, for what he did in violation of that covenant with the

Gibeonites. And after that, God was entreated for the land, 2 Sam. xxi.

What shall we make of all this ? if covenants embrace none but such as personally propose, or accept ! Here God severely punished those for breach of covenant, who were born so many generations after ; and had no personal voice, either in making or breaking that covenant ; God therefore, certainly esteems and treats covenants, vastly more extensive, than just merely the individual persons, who have a voice in proposing, and accepting.

This, though it was but a man's covenant, and obtained too, on the part of the Gibeonites, by such guile and falsehood ; yet God would not suffer it to be violated ; but esteemed and treated it, as fully valid so many generations after. Which in a most striking manner evidences, that God esteems covenants to embrace posterity yet unborn, as fully and to all intents, as those that are personally active, in proposing and accepting.

The instance above adduced, shows, that it is not a mere human mistaken notion, or Chimera, to consider children and posterity born in the same predicament with their parents ; included in the covenants of their ancestors ; and involved in their guilt, of violation of covenant. For here God in a most decided, and striking manner, shows that he esteems it so ; and that the whole body of people, are involved in the acts or doings of the head. This is according to God's original creation of man. He made man collectively in a body ; as before considered a *plurality in unity*. Man's original existence was so created. It is formed by God, in his very nature ; so that mankind in their original creation, were in a certain sense, created

in a covenant state, among themselves ; there was concreated in the very existence of mankind, union of multitude ; there were those connections and relations, which formed certain reciprocal considerations, duties and obligations, for and toward each other : and had man continued in a state of rectitude, this union would no doubt have been, the principal source of his happiness. By this principle, or connection and relations, concreated in his existence ; man was fitted for the forming particular connections, not directly contained in his original creation. Hence covenants are more generally collective, than simply personal ; hence it is that a man's estate, of right goes to his children, or next akin ; or if he makes a foolish bargain, or commits any misdeal, they unavoidably suffer for it, more or less. Or if he makes a beneficial contract, if right can take place, his children will avail themselves of it, and reap a benefit. There is scarce any covenant a person can make, but what more or less, in its consequences involves others besides himself.

I shall now proceed to consider the most important Covenants, I find, that God has made with, or respecting man.

FIRST.—*The COVENANT OF LIFE with Adam.*

MAN being thus created, connected in his existence, a *Multitude in Unity* ; fitted for forming relations by covenanting ; God directly on making the man, entered into covenant with him, thereby to connect the man with himself, with all his *plurality* which the man should multiply into. This covenant on God's part, gave and granted unto the man, life and every enjoyment ; every thing in this world, to be his, to use freely, for his benefit.

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saving the fruit of one tree. This it has been considered was a *Sacramental Token* to the man, who on his part, as the condition of his having and enjoying all those things, which God had made and given to him ; was punctually to observe, and not eat of the fruit of that tree ; if he did eat of it, he forfeited all ; he should surely die ; which would be an absolute disseizure. This threatening that he should die if he eat ; implied a compleat promise, that he should not die, so long as he did not eat of the fruit of that tree. So here were all the parts, and form of a covenant. Adam had (as we may say) all the conditions on God's part, ready on hand ; was put into the possession of them. And it was only for him on his part to refrain from the fruit of that tree, and all were his own.

Thus this *Sacramental Token*, the reserving that tree in the covenant, was properly a *Seal* of the covenant ; to the man it was something more than words, or a name : It was a real substance, familiar to his senses, evidence of his title to life, and all those enjoyments, which God set before him ; at the same time an essential *Sacramental Token*, leading the man to proper apprehensions, of the invisible God ; and of his relation to him, and dependence upon him.

This *Sacramental Token*, therefore was essentially connected with the covenant, being an essential sign or seal of it, to the man.

This was properly a *Covenant of life* ; for here was life and all the comforts and enjoyments of life, given and granted unto the man for him to have and to hold indefeasible, upon condition of his abstaining from the fruit of that tree. If he eat of that, he forfeited all.



I am sensible that this is much spoken of by some under the denomination of a covenant of *works*. But I see no propriety in calling it a *Covenant of Works*: For Adam was not directed to do any *work*, as a condition of his holding what was granted to him, in the covenant; it was only a refraining from eating, of the fruit of that tree; this could not be called *work*. But it is said, Adam was to keep the moral law; yet there is nothing said about it, in this covenant. However I have no doubt Adam would have kept the moral law perfectly; but not as a *work* or *condition* of that covenant. That was more properly an essential part of the grant, God made to him; it was his life. Thus Moses told Israel it was their life, to set their hearts to all the words he testified among them. Deut. xxxii. 46, 47. And Christ asserts that to love God supremely, and our neighbor as ourselves; is the sum of the moral law, Mat. xxii. 37. 38. The same also is in Mark & Luke. And the Apostle to the Rom. xiii. 10. Says, *Love is the fulfilling of the law*. I conclude no body will doubt, that Adam was made upright, with pure Supreme love, delight and complacency in the divine character, and perfect benevolence to creatures; this was the very constitution of his soul; this was therefore, an important and most essential part, of the grant, God made to him, in the covenant; yea it was, as we may say, the sum of all, it was his life, without this he could not really enjoy any thing; this was what he instantly lost at the Fall; as we see by his answer to God, when he first came to him, after he had eaten; he could not enjoy any thing in the temper of mind he then had; no one can enjoy any thing, without some degree of benevolence. Therefore the keeping of the moral law

on Adam's part, was in no sense a condition of that covenant. But an essential part of the grant on God's part ; therefore, that covenant cannot properly be denominated a covenant of works ; but a covenant of life. But if Adam's keeping the moral law was a *work*, the Saints and Angels in heaven, will be kept incessantly at *work*, to all eternity for they will no doubt be perfect in love to God and creatures and act accordingly.

It may now be inquired, Whom did this covenant embrace ? Was it only Adam ? He only was personally active, in consenting to, or accepting of it. How must we suppose Adam understood this matter ? Could he understand that this covenant God made with him, respected only himself personally ? In the exercise of common sense, he could not think so ; for, with the least reflection, he must know, that he could never make any use of the thousandth part, of what God granted to him, in this covenant. Beside God had commanded him, to be fruitful and multiply, and replenish the earth, and subdue it. Adam must unavoidably understand, that all this abundance, which God granted him, was for that product which he should multiply into, as well as himself ; and that the grant and covenant, which God made to, and with him, essentially and equally respected and embraced them with himself. For although there was then, no human creature in real existence, besides Adam ; yet it was easy for God to give him a real vision, and discovery of his progeny ; as easy as it was to give Abraham to see Christ's day ; or the Apostle John to see the dead small and great, standing before God, and being judged, Rev. xx. 12. And no doubt God did give Adam a discovery of his progeny, sufficient to make it intelligible to him, what

God said to him, about multiplying, and replenishing the earth ; and Adam in viewing or apprehending, all this multitude of his progeny, did not consider himself as dissected from, or unconnected with them, any more than the head, in a healthful body, and regular exercise of mind, conceives itself, as unconnected with the other members of the body : But Adam no doubt, felt himself as connected, and one with the whole. However Adam apprehended, or understood the matter ; it is evident that God meant, and has always practised on that plan ; as considering and treating, all Adam's posterity, as being essentially contained in that covenant, which he then made with Adam ; and as coming into existence, in the same predicament or condition, Adam was, when God had passed sentence upon him for his apostacy. And it appears that the inspired writers, have abundantly understood, and expressed it so. Of the many places in Scripture, exhibiting this Idea of the matter ; there is one very literal, Rom. v. 12. *By one man sin entered into the world, and death by sin ; and so death passed on all men, for that all have sinned.* So also 15th verse, *Through the offence of one many are dead.* 19th verse, *By one man's disobedience many were made sinners.* The places in Scripture, exhibiting the same Idea, are too numerous to be all adduced. The Scriptures are abundant, in representing the matter, that all mankind are involved in that transgression of Adam, wherein he violated the covenant God made with him ; and it is a truth constantly forcing itself on our senses, that we are involved in the demerits of that violation of covenant ; which therefore is evidence, that we were all included in that covenant.

Thus the covenant with Adam has been considered, as to its nature and extent ; though it was a covenant of life ; yet he violated it, and it now breaths nothing but death, *thou shalt surely die*. Yet Adam in the manner of that covenant, being covenant head, and what he did being reckoned to his seed ; was therein an eminent *Figure of him that was to come* ; Even of Jesus Christ the second Adam, the Lord from heaven. But some are disposed to find fault with this way of considering the matter ; that we were all contained in Adam, and his act relative to the covenant reckoned to us ; yet this made way by a glorious analogy, to introduce a new covenant head to this system, when Adam failed. Man being originally created collectively in a body or system, with a head, his very nature, was thereby fitted for the introducing a new head, when the first failed ; but the Angels were not thus fitted for the introduction of a Saviour, and there is none provided for fallen Angels. It is not impossible, but their sin might be such, that in the nature of the sin, it was not fitting it should be pardoned : but however that was, their nature or constitution, does not appear to be fitted for that congruity of introducing a Saviour, that man's does. So that we have no reason to complain, of our being all created in one head, and all to be reckoned in him as covenant head ; since this made way by congruity for restoration by a second head, when the first had lapsed.

Here then we are led to consider the second covenant head, God provided for mankind, which makes a second most important and all concerning dispensation toward mankind.

THE COVENANT OF REDEMPTION, *considered.*

THE persons of the Deity are represented, as having agreed on a plan of Salvation or Redemption of fallen man, before the foundation of the world, in which the Son was to be covenant head, to redeem sinners, from the curse, and condemnation of the divine law. This is clearly revealed, in several places of Scripture. As in Eph. i. 3, 4. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ; According as he hath chosen us in him before the foundation of the world." Verse 7, "In whom we have redemption through his blood; the forgiveness of sins, according to the riches of his grace."

So also 2 Tim. i. 9. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

There are other places of Scripture to the same purpose. But those which have been adduced, fully represent the persons of the Deity, as covenanting for man's redemption: And that those who are saved, are chosen in Christ, as their covenant head. This is not improperly called the covenant of REDEMPTION: And this is an important truth to be understood and believed in. But as this covenant is simply among the persons of the Deity, there is no Sacramental seal belonging to it, which comes within our apprehension; yet it is properly exhibited to our senses, by the incarnation, sufferings and resurrection of Christ.

This covenant as it respects man, or in relation to him, is properly a covenant of GRACE; and is

in direct contrast with the covenant made with Adam, which was a covenant of LIFE, as above considered. They agree, in being both made in a covenant head. But they are in contrast, as Adam had life, and all the good things pertaining to it, in *possession* and confirmed by covenant. But in this covenant of GRACE, it is *Life*, and the good things pertaining to it, in *reversion* confirmed by *promise*; received and made ours, by *faith*; so that *faith* is considered as the *condition* of this covenant of grace; not as a work meritorious; or something for something, as are all conditions of covenants, between man and man. No more was the condition of the covenant with Adam, any thing which he was to do as a something for something; the condition in the covenant with Adam, consisted very much in faith, so long as he fully believed what God had commanded him; we cannot suppose that he would have eaten; it would have been such daring presumption; but he by some means, was detached from the full and proper apprehension, of the reality and certainty of the divine word; so that it is most likely his sin originated in *unbelief*, and it is probable that all sin is more or less grounded in unbelief. The truth is. Neither Adam, nor any other creature, ever did, or ever can, do any thing meritorious, or as a something for something, for any thing they receive of God; yet there is an important difference between what was conferred in the covenant with Adam; and what is conferred in the covenant through Christ. That to Adam, was a mere expression of divine goodness, and bounty in bestowing, where, though there was no merit or deserving; yet nothing of demerit, or ill deserving; but this by Christ, is an expression of the highest degree of benevo-

lence, in-conferring the greatest Good, where there is the greatest demerit, and ill deserving. This therefore is emphatically a covenant of GRACE. In this is contained all the good, that a fallen sinful creature can have or enjoy. It is all through that covenant of redemption, between the persons of the Deity ; whereby a respite is made, to make way for the redemption of those that are saved ; that even the wicked, have all the good things they enjoy. Through the abundance of Grace purchased by Jesus Christ in the covenant of redemption, God enters into a covenant of Grace, with believers, and he has divers times, entered into covenant with public heads : But we do not find, that he ever entered into any explicit covenant with Adam, after the fall, though it appears he did make known the way of life to him ; and we are authorized to conclude, that Adam and a lineage from him, down to the flood, were good men, and we may hope a goodly number beside, for the most of the time, till near the time of the flood ; when the earth was filled with violence, and God's cause in the world was exposed to be wholly extinguished. By which, as we may say, he made the experiment, not to inform himself ; but to manifest to creatures, that mankind in their wicked state, could not live in that state, or condition into which Adam fell. When it came to the last extremity ; and his church, and whole cause in the world, were exposed to be immediately extinct ; he saved them *by water* ; bringing in the flood upon the world of the ungodly ; destroying them with the earth. This at once shows, how that God will save his sinking cause, amidst the greatest danger. Also that his church are saved, by transplanting from the state they are in, derived from Adam ; to a

new and different state. It appears by the account the Bible gives ; that the earth underwent a very important change by the flood ; besides just the destroying all mankind, and the creatures ; so that Noah when he came out of the Ark, found himself in a very different world, from what he was in before. Noah, his family, and the whole earth, were now baptized, being cleansed from that which was working destruction, and transplanted from that old state, in which Adam fell ; into a new and different state. And although we have no express account of their offering sacrifices before ; yet now it is express, that Noah built an Altar unto the Lord, and took of every clean beast and of every clean fowl and offered for a burnt offering on the Altar. Noah was now become head of this new world, this new state, into which this earth, and all things therein, were transmodified ; and therein he was become an eminent type of Christ. And his offering that burnt offering, shadowing forth Christ's offering himself on the Cross, to God, was an important thing in the series of events, to compleat the figure. Noah, now being as compleat a type of Christ, as human affairs admit of, God enters into covenant with him, as covenant head of this new world or state. In which God is very explicit as to the parties it embraced ; and the objects of Grant ; and the conditions.

*THE COVENANT WITH NOAH, considered.*

GEN. ix. 8. " And God spake unto Noah, and to his sons with him, saying, And I, behold I establish my covenant with you, and your seed after you ; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you ; from all that goeth out of



the Ark, to every beast of the earth." Thus far the parties the covenant embraced.

The objects of Grant were.—That God would no more destroy all flesh, as he had done ; but there should be the regular seasons of the year ; and day and night. That they should be fruitful and multiply, and bring forth abundantly in the earth. That the fear and dread of man, should be upon all beasts and fowls and fishes. The flesh of all creatures was given to man for food. Thus far the objects of Grant in the covenant.

We will now attend to the conditions of tenure.

These were, that though they might eat *flesh* ; yet they should not eat the blood of it, because the blood is the life of the creature ; and it carried in it the nature and appearance of cruelty to eat the life ; and the practice of it would generate in the mind, a habit of cruelty and barbarity. Neither should they allow any beasts or men to live ; at least to go unrestrained, who did actually destroy men's lives ; or manifestly endanger them. Here God gives the reason, viz. because he made man in the image of God, a *plurality in unity* ; a society, a multitude in one body ; that therefore, they should unite to defend every part, or member of the body, from injury by man or beast ; in a word, that they should set up, and maintain good civil government, to defend the body ; and every member, from all violence and injury. The necessity of this, might strike their minds with the greater importance, as they had so newly come from the old world, where the earth was filled with violence, and likely not much civil government. For though it is probable that the Patriarchs for some time, exercised some government and restraint ; and kept the people in tolerable order, for several

generations ; yet when the people mixed with Cain's posterity, and there arose those mighty men, men of renown, of that mixed blood, of Cain's posterity, they would naturally disdain, to be under that hereditary government, of Seth's posterity ; and meditate a revolution. They might no doubt, readily raise a convention, with themselves at the head of it, as a *denouncing committee*, or *directory* ; and assume a pretended government in that ; which would greatly accelerate the filling the earth with violence ; as thereby, they might under pretence of authority, kill multitudes without the least restraint ; but be encouraged and supported therein. It is not however improbable that many of the people had grown up all their days, with such an habitual veneration for Mathuselah ; that the committee and convention, could not extend their influence, so as to engage them in their revolutionary scheme of destroying that hereditary government, while he was alive ; yet had become sufficiently incensed against Noah, for his preaching righteousness to them, to heartily engage in his destruction ; so that they, were ready to join, as soon as Mathuselah was dead ; and all were combined in making such preparations, for the destruction of Noah, and his family ; as must make a very deep impression on their feelings to think how narrowly they escaped that violence, which threatened, and so nearly overwhelmed them, for want of civil government ; or rather, when the pretended government, was become the source of violence. Hence, they could not think this condition, of keeping up civil government any hardship ; but rather a great privilege ; especially when God assured them, that he himself, would require the blood of the ferocious man and beast ; and thus

second and assist them, in the restraining of violence.

We may now consider the *Seal* or *Token*, of this covenant. This we have in the 12 & 13 verses, of this 9th of Gen. "And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." God goes on to ratify this in the following verses, and in the 17th v. "God said unto Noah, this is the token of the covenant, which I establish between me, and all flesh that is upon the earth."

Thus the covenant with Noah has been considered. And it appears to be an ample covenant, with all the parts and forms of a covenant. The parties all named. God on the one part. Noah his children, and their seed after them, multiplied abundantly to replenish the earth; and in like manner every living creature, on the other part. There is also the grant on God's part. The conditions on the man's part. And the seal or token, to ratify the whole.

All this is made with Noah as the head. It is true indeed, as his sons were then present, on the stage of life and action, they are spoken to as partners in this covenant; but the covenant embraces all their seed, equal with themselves. But Noah is the head, through whom all these things were conferred; as a type of Christ, through whom all good things are conferred, since the fall of Adam.

I am sensible that some very confidently affirm that this, which God calls a covenant with Noah, his sons &c. was not a covenant; but a figurative expression. But I do not find, that they have told,

194 *Covenant with Noah, of this world, yet Grace.* PART III,  
what it is a figure of. But as I dispute no body,  
I shall not undertake to controvert that point,  
whether it is ; or is not a covenant. Every one  
will readily see, that as I profess to take the Scrip-  
tures solely for my guide ; it will not do for me  
to contradict the Scriptures ; and say it was no  
covenant.

However, I never found, but that those who de-  
ny their being included in that covenant, because  
they were not personally present, and assenting to  
it, are as forward and eager, to avail themselves of  
the benefits granted therein, as any persons ; but  
if they do not have them upon that grant, they take  
them without any leave, and it must therefore be  
by trespass and theft.

This covenant with Noah, and grant to him and  
his, seed appear to be more especially of this  
world, and the good things thereof ; and is that  
grant, which God made unto the children of men,  
which the Psalmist speaks of, Psalm 115. 16.

But this ought not to be excluded, the title of a  
*Covenant of Grace*, because it is more especially of  
this world, and the things of this life ; as some  
seem to hold, that it is not Grace, unless it is eter-  
nal life ; for every thing that mankind have or en-  
joy, is grace ; it is impossible that fallen man,  
should have or enjoy the least favor, on any other  
ground, than the free undeserved sovereign *grace*  
of God through Christ. Whoever holds any en-  
joyment, upon any other tenure, it is a false one ;  
and is in strict sense living in fraud, on that, to  
which he has no right. Neither does it appear to  
me proper, to style those things granted in the cov-  
enant with Noah, appendages of the covenant of  
grace ; for they rather make a foundation for eter-  
nal life, than as any thing added to it ; for those

things granted to Noah, are essentially necessary, in order that mankind may come into existence, and have an opportunity for the bestowing eternal life upon them ; therefore there could be no such thing as eternal life without these things. Hence, they are essentially the foundation ; without which eternal life could not be ; though not the foundation efficient, for eternal life does not spring from any or all those things granted to Noah ; but is entirely a new and distinct creation. But to speak of appendages to the covenant of grace, restricted to mean eternal life, appears to be a solecism ; for eternal life has no appendages to it, it needs none, it can have none ; for it is the *ne plus ultra* of good ; therefore, is that to which nothing can be added. But that things short of eternal life are called *grace*, the Scriptures are abundant. See 2 Cor. i. 12 ; also Jude, verse 4.

*The COVENANT with ABRAHAM considered.*

THAT God did enter into an explicit covenant with Abraham ; perhaps no body is disposed to controvert. But what is the proper denomination of it ; what objects it embraced, as its grants and conditions : and who were the grantees. There is far from being a uniformity of opinion.

As to its denomination. Some have called it a covenant of *works*. This is to oppose it to a covenant of *grace* ; or a Gospel covenant.

But I will not hesitate to assert, as my settled and decided opinion ; that God never did enter into a covenant of works, as opposed to grace with any man, *i. e.* as works are spoken of by the Apostle, Rom. iv. 4, and xi. 6, and other places ; where works are spoken of as meritorious ; for as before considered, a creature never can do any thing that

can be reckoned, as a *something for something* between him and God : But when he has done all those things which are commanded him, he must say, I am an unprofitable servant. I have done that which was my duty to do, Luke xvii. 10. So that it is inconsistent, and impossible, for God to enter into any such covenant, with a creature. On the other hand, God never entered into covenant with any creature, relaxing, or giving any indulgence to neglect, or violate the moral law ; or any other expressions of his will, to his creatures. The Gospel gives no such indulgence ; Christ himself says, *Be ye perfect, even as your Father which is in Heaven, is perfect.* Mat. v. 48. And again, *Without holiness no man shall see the Lord,* Heb. xii. 14. So that a Gospel covenant, or a covenant of grace, cannot be made, exempting the man from keeping the divine law. Accordingly, when God was about to enter into this covenant with Abraham, he prefaces it thus. *I am the Almighty God, walk thou before me, and be thou perfect,* Gen. xviii. 1.

Whatever others think or say, I hesitate not, to call the covenant God made with Abraham, a Gospel covenant, or a covenant of *grace*. It was all clear *grace*. The Apostle says, God preached the Gospel to Abraham, Gal. iii. 8. And it is in the grants or promises of this very covenant. It could therefore be nothing else than a *Gospel covenant*, expressing and promising the *Gospel* of his *Grace*.

To further illustrate that the covenant with Abraham, was a covenant of *grace* ; we may attend to the particulars, or articles of the promise and grant, God made to him therein.

Here we find that divine SEED, which is the only source of all *grace, good and blessing* to fallen

man, promised to Abraham ; God promised Abraham repeatedly, that, *In him all the families of the earth should be blessed*, Gen. xii. 3, and xviii. 18—And in the xxii. 18. *In thy seed, shall all the nations of the earth be blessed*. These promises, perhaps all understand, principally respect Christ the Saviour. The Apostle evidently understood it so, Gal. iii. 8 and 16. Here was then promising and granting to Abraham, the highest possible good, even the unlimited source of all *grace*, and blessedness for time and eternity. God also promised and granted to Abraham in detail, the essential articles flowing from this boundless and inexhaustible source of all grace and blessing ; and without which this boundless source of all grace, could never have effect. In which detail, God promised Abraham a numerous progeny ; in which should be this boundless, inexhaustible source of all *grace* ; therefore, in this sense, was necessary in order to the conferring of grace. And not only in that sense, but if there was no progeny, there would be none to bestow this grace upon. So that here was an important article of grace, in God's covenant with Abraham, viz. God's promising him a numerous offspring.

Another article, in this covenant of grace with Abraham ; and without which, the main article could not be carried into effect ; was a promise, that God would set up his visible Church, in the family and posterity of Abraham ; as we find, Gen. xvii. 19. “ Sarah thy wife shall bear thee a son indeed ;—and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” The same is also expressed in the 21 verse. “ My covenant will I establish with Isaac, which Sarah shall bear unto thee.” These are plain positive

promises of God, that he would set up his visible church, in the posterity of Abraham; for here he promises, that the covenant with Isaac, should be an everlasting covenant. And not only that, his visible church should be in his posterity; but also many real believers in Christ. This also was an article of grace, essentially connected and involved in the first great article; for without this; that could be nothing. There being such a great and ineffable gift, and inexhaustible source of grace, and all good; would be all nothing, if there were, not subjects of it provided, and promised to accept of; or be made the subjects of it.

Another important article, in this covenant of grace with Abraham, was, the promise of the land of Canaan, for his posterity to inhabit. This was also an article of grace, essentially involved in the other articles; for all the other promises and grants, of the Saviour, of a numerous offspring, of the visible Church; would amount to nothing, if there had been no place provided for them to live, in this world. Therefore, this of the land of Canaan, was as essentially an article in the covenant of grace, as any of them; the others could not take effect without this; though this might take effect, without the other. So it is all one system of grace, the one part is not without the other. Add to all this; it was promised to Abraham, that not only his natural seed: But other nations, should be partners in this gracious covenant. As it was repeated'y assured him, that in him all the families of the earth should be blessed; this to such a benevolent mind, as we must suppose he had; must doubtless make a great additional joy and satisfaction.



Thus far the promises and grants of God to Abraham in this covenant.

Now we may consider the conditions on Abraham's part. *He believed in the LORD ; and he counted it to him for righteousness,* Gen. xv. 6. The same also is repeated by the Apostle, Rom. iv. 3. Here it is brought in by the Apostle, directly in opposition to works in Abraham, as a condition of the covenant God entered into, with him. It is therefore evident that the Apostle did not understand this to be a covenant of works. Abraham *believed* ; and that was the condition on his part, whereby God counted them his. It was all free sovereign grace on God's part, to promise and grant those things, in every particular, and the whole ; and it was so received on Abraham's part ; he did not pretend any thing as a return, to remunerate God for all those great things he had promised him : Therefore, it was in no sense, understood by God or Abraham, to be a covenant of works : But is a clear unmixed *Covenant of Grace*. And it is the only covenant of grace for *eternal life*, that I find, God ever promulgated to mankind. All therefore, who pretend to come into covenant with God, in any other way, than according to his covenant with Abraham ; their supposed covenant is spurious and not of God's proposal. And the rejecting the *seal* of this covenant with Abraham, as being *merely of a legal signification* ; (as some do) I think can be no less, than rejecting the only covenant of grace for eternal life, that God ever made with mankind. For we find that when the Holy Ghost first introduced, and set up the christian dispensation, by the ministration of the Apostles, as in Acts 2d. Chap. it was directly and literally on the covenant with Abraham, as considered, page 138.

And the Apostles by divine inspiration, both practised and taught according to that; universally speaking of Abraham as the father and pattern, of all true believers; and that all who are in Christ, or belonging to him, are Abraham's seed and heirs according to the promise.

We may now consider who were the parties, to this covenant with Abraham. That God was on the one part the grantor, promising and granting all those gracious things; perhaps no one will dispute. But whom the covenant embraces, as grantees, is not generally agreed upon; some say, a covenant cannot extend to any who do not personally agree or consent to it; that they cannot be considered, as being in covenant. But as I profess to go wholly by the Scriptures, I will advert directly to them. In which we find that after God had made many promises to Abraham, of those gracious things we have considered; when he comes to sum it up, and fix the seal. In the 17th Chap. of Gen. verse 2d. He says, *I will make my covenant between me and thee, and will multiply thee exceedingly.* Here God says, he will make his covenant with Abraham, and then multiply him. How are we to understand this? When Abraham was in covenant, and multiplied in that predicament; Would not the product of that multiplication, be in the same predicament with Abraham, who is multiplied? Would Abraham loose all the covenant by being multiplied, so that the product would have no benefit of it?

The Apostle says, Heb. vii. 9. 10. That Levi who was in the loins of Abraham, therefore, part of that product, Abraham was multiplied into; paid tithes in Abraham, when he met Melchizedec; this was before God multiplied Abraham; and if this product was then taxed, in Abraham, could it

be right, for the subject of taxation, to be secluded any title, to the benefits or privileges of the body, in which he was taxed? By what God says, further on, it appears very plain, that God meant, and that Abraham understood, that this covenant respected and embraced others equally with himself; not only his natural posterity; but many others, for in the 4th verse, God says, *As for me, behold my covenant is with thee, and thou shalt be a father of many nations.* I can conceive of no intelligible Idea, in expressing these words, in the connection they are placed; unless it be to assert, that many nations should be embraced in that covenant, God then made with Abraham. And must mean as much as the Apostle says, that all christians in every nation, are children and heirs according to promise. God proceeds with the same Idea in the 6th verse, saying, *I will make nations of thee.* What can be understood by this, if he did not mean, that those nations he made of Abraham, should be in the same predicament with Abraham himself? To what purpose should God make nations of Abraham, if they were to be no other when made, than if made of Ham or Canaan, whom Noah had cursed? It could be no gratification to Abraham, nor expression of the divine goodness, to make such nations of Abraham. It must therefore be understood between God and Abraham, that the nations God would make of Abraham, should be in the same predicament he was; viz. the same he now declared him to be; that is, in that same covenant with God, Abraham was.

God proceeds in the next verse. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlast-

ing covenant ;" *to be a God unto thee, and thy seed after thee.* Here God as we may consider it, brings out the sum total of all he had said, or promised to Abraham, **TO BE A GOD TO HIM AND HIS SEED.** And appoints the **SEAL**, which Abraham and his seed should apply to themselves. verse 9, " And God said unto Abraham, *thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations.*" Because God would do such great and good things for Abraham, and all that he would multiply him into, and make of him ; had covenanted to do it. *Therefore*, they should keep his *Covenant*. And speaks to Abraham in the plural number, verse 10th. " This is my covenant which **YE** shall keep, between me and **YOU**, and thy seed after thee ; Every man child among *you*, shall be circumcised," verse 11th. " And *ye* shall circumcise the flesh of *your* foreskin ; and it shall be a *token* of the covenant, betwixt *me* and *you*," verse 12th, " And he that is eight days old, shall be circumcised, every man child, &c. verse 14, " And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people, he hath broken my covenant." Now take all this, into view, and consider how God describes Abraham that he would make his covenant with him, and multiply him, make him a father of many nations ; make many nations of him ; and establish his covenant with him, and his seed, and engage to be a God to him, and his seed, and appoint him a *seal* or *token* of this covenant, and so strictly, and positively require ; that it should be applied to infants at eight days old ; which was as soon as we can suppose the tenderness of the infant would admit of it ; and so positively declare, that the man

child that was not circumcised, should be cut off from his people.

I say, take all this into view, and I see not how we can find out any meaning to it, unless it means, that God then in making and entering into covenant with Abraham, did in him as covenant head, take into covenant, Abraham's seed, and all those nations God said he would make of him. And especially when God said it should be an *everlasting covenant*, which it could not be, as it respected Abraham personally ; and many of the objects promised, and duties required, could not be *everlasting* ; for Abraham was not to be here in this world always ; and many of the objects promised, and duties required, were peculiar to this world. Especially when God says, *The uncircumcised man child shall be cut off from his people, he hath broken my covenant.*

They could not be *cut off*, if they never belonged to them. Neither could they *break God's covenant*, if they were never included in it.

There is no meaning therefore, that I can devise, to those words of God ; of *cutting off*, and *breaking covenant* : Unless it be that the children are *born in covenant* ; viz. the children of all such people as God here describes, as contained in Abraham ; when he was entering into covenant with him. Which were Abraham's natural seed, and all those nations, which God would make him the father of ; or make of him ; which must doubtless mean all such as professed christianity, and embraced the faith of Abraham. This appears to be the sense in which God at first introduced the christian dispensation, as we have it in the 2d Chap of Acts, which has been considered in the foregoing pages.

It is evident that God considers children born of his visible covenant people, as born in covenant with himself; Ezek, xvi. 20, 21, "Thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them, to be devoured. Is this of thy whoredoms a small matter, that thou hast slain *my children*?" Here God expressly asserts that the children are *born his*, that they are *his children*. Will any to avoid this, say, this is old Testament? Then I will go into the new again. There we find not only Peter before noted; but Paul asserting the same idea respecting the Gentiles, 1 Cor. vii: 14. There the Apostle asserts, that if either of the parents, is a believer, the children are *holy*. This being *holy*, he puts in opposition to the uncleanness, in which the children of unbelieving parents are born. This being *holy*, must certainly mean something; some distinction between the children of believers, and unbelievers. It can mean no less, than that they are in a visible relation to God; which the others are not.\* We know of none, saving in that covenant he made with Abraham, above considered; and it must doubtless be by that clause in the cov-

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\* It appears by many places of Scripture, that God considers and challenges, the children of believers or professors, as born his children; and his name put upon them, they are members of his family, as truly and essentially, as of the natural family where they are born. They are therefore members of the visible church, in full and compleat standing according to what they are. They are as fully and compleatly members of the natural family, where they are born; as soon as they come into the world, as they are in any stage of their lives afterward. And there is nothing they can do in any stage of life, which will make them more fully members of the family, than they are when they are first born. They are also inhabitants of the town, and members of the state, as fully, the moment they are born, as ever

covenant, where God says he would make, Abraham a father of many nations ; and make nations of him ; for this was written to a gentile people, who were not of the seed of Abraham. Therefore, the children of believers are *born* in that covenant God made with Abraham.

Hence there is an express command of God that they shall have the *token* of God's covenant applied to them, or they are cut off from God's people.

The token or seal of this covenant, which God gave to Abraham, perhaps no body will deny or doubt was circumcision. This being before Christ shed his blood, was a bloody institution, and denoted the putting off the body of the sins of the flesh. But after Christ's blood was shed, there was no more propriety in shedding of blood in religious institutions. Christ after his resurrection, instituted baptism in the name of the Trinity, signifying or

they are, or can be. They are born inhabitants of the town and members of the state. They are born seized of a right to all the benefits and privileges of the Family, Town and State : But they are then *passive* members, and have an absolute right to all those benefits which are necessary, to nourish them up to manhood ; and if the parents, town or state do not do it for them, as circumstances require, they defraud them of their right. But the parents, &c. doing their covenant duty, to the child, the child becomes under covenant obligation to its parents, to obey their commands.

In the same sense God considers and speaks of children of professing people. They are born his, members of his family, here upon the earth ; viz. his visible Church. But they are passive members in God's family, as well as in their natural family, and can be nothing else, in the infant stage of their existence. But when they grow up to an active state, they ought to be active in the duties of the family, to which they belong, both in a natural and religious sense. When the father commands or directs the child to do any thing, the child ought to answer, *I go sir*, and proceed according. But the child's saying, *he will go*, is not that

denoting the same thing with circumcision, ; viz. the cleansing away sin, and ingrafting into the faith of Abraham ; thus it takes the place of circumcision, and stands as a token of the same covenant, for he requires no other token, but asserts that those who believe and take upon them this token, shall be saved. And it is very plain that Peter by divine inspiration, introduced the first instance of christian baptism, by adducing God's promise or covenant with Abraham as a reason why they should be baptized, which could not have been just, if baptism was not now, under the christian dispensation, the proper token of that same covenant or promise, which he alleged. Therefore it is plain that the Holy Ghost by the Apostles, introduced and practised baptism in the christian Church, as the seal or token of God's covenant with Abraham, exactly in the place of circumcision.

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which forms the obligation, to do what his father commands him ; neither if he neglects to say, *he will go*, is he one whit the more excusable for not doing his father's will ; in some respects he is more blame worthy, for it shows a degree of fullness to make no answer ; when he ought with all readiness and alacrity, both say, and do his father's will.

Exactly so, all children of professors, are members of God's family, his visible Church ; and when they are grown up, and instructed in the knowledge of God, and in the meaning of his commandments and ordinances, they ought to come forward as dutiful children, and with all readiness profess, that *all that the Lord hath said, they will do, and be obedient*. And so long as they neglect to do this, they live in violation of covenant obligations : For they are grown out of a state of mere passive membership, and ought to exhibit it, by a frank profession, and prompt *observance of all things, whatsoever Christ has commanded*.

And the Church, instead of treating them as aliens and strangers, ought to treat them as fellow citizens, and of the household of God, inviting and encouraging them to come forward, to all his ordinances.



And it is evident by what the Apostle Paul says, about the olive tree, Rom. xi. 17, and onward, that he understood that the visible Church under the christian dispensation, was exactly the same which God established in his covenant with Abraham, and that that was the root of the visible Church ; that the visible Church is what he means by the good olive tree is evident, because he speaks of branches being broken off, which could not be said of the invisible Church. And there are a multitude of places in the New Testament, speaking of Abraham as the father of all such as believe ; and that christians in every nation, are essentially his children.

By all which considerations about God's covenant with Abraham, it appears that God's covenant with him, instituting circumcision as a *Seal* or *Token* of it, did by the express words of it, fairly and fully comprehend all professing christians, in every nation, to the end of the world. Therefore essentially includes us : And is in as full force now, as ever it was. Baptism by divine authority, taking the place of circumcision, as a sign or token of the same covenant. Hence also, that the children of professing believers are born in covenant : And if they are not baptized, it is a violation of God's covenant, and God declares them *cut off* from their people, that is, God's visible Church, and when this is through their parents neglect, I have no doubt but God is as angry with them, as he was with Moses for neglecting to circumcise his child.

We may further learn from the above considerations, that to baptize on any other ground, than as a token of God's covenant, taking the subjects from a state of death and distance from himself, and cleansing them from all impurity, and his be-

ing a God to them and theirs, it is not a baptism which God has instituted.

If they make Christ being baptized, or following him into the water, or imitating his burial, the ground of their baptizing; it is not what God has instituted. And whatever others may think of it, I should not dare to do it, on any consideration.

Thus, I have considered the four general covenants, God has made with, or respecting mankind in general, with their Sacramental Seals, or the manner in which they are exhibited to human senses.

The first was the covenant of *life*, made with Adam. I have considered, that the Sacramental Seal of this covenant, was, God's reserving from Adam, the fruit of one of the trees in the garden. I have in the course of my Treatise considered, both how this was a Sacramental token; and how it was a seal of the covenant God made with Adam.

I have also considered the covenant of *Redemption*, which was made between the persons of the Deity, respecting man; and exhibited to human senses, by the incarnation, sufferings, death and resurrection of Christ. This, Christ has instituted, that we should maintain it, in our minds, by the sensible sign of the Holy Supper. This covenant of redemption, is the only source and foundation of all the good, fallen man can have or enjoy. Therefore, as it respects man is a covenant of grace. Hence all proposals or promises, which God makes of any good to man, are grace; and whatever covenant he has ever entered into with man, since the fall, is a covenant of grace.

Thus the covenant with Noah; which is the next covenant, respecting mankind in general, was properly a covenant of grace; though it was more especially of the things of this world, yet, it in an

eminent manner respected and embraced eternal life, and the transition of Noah, and his salvation thereby, were a very significant Sacramental token, of salvation by Jesus Christ ; yet the most direct seal of the covenant with Noah, seems to be the rain bow.

But the covenant with Abraham, seems to be the most full and direct covenant of grace for eternal life, of any we find God ever made with man ; and the direct express Sacramental seal of that covenant, was circumcision. These four covenants, respect mankind in general. The Sacramental tokens and seals of them, have been largely considered, in the foregoing pages. It has also been considered, that all those covenants were made through a covenant head. Much more might be said, and many more places of Scripture might be adduced, showing that this is the manner in which God has always conducted with mankind, treating them as bodies. But perhaps enough has been said in particular, as to that. I think I may venture to say in general, that the whole Bible appears to be calculated upon that plan, of considering mankind in connected bodies ; and especially parents and children, heads of families and households.

There are several subordinate covenants, dispensations and Sacramental tokens, which God has advanced from time to time, as mankind were in a condition to receive them ; which stand as the fulfilment of those primary or general covenants, especially of the covenant with Abraham ; which, as before considered is the foundation and sum, of the whole GOSPEL for *eternal life*, that God has promulgated to mankind ; which therefore concern us ; and deserve our consideration and inquiry. To which I proceed.

ALTHOUGH, as has been considered, God directly after the fall, made known his design of grace to mankind ; and gave them signs and tokens of his very gracious scheme of commutation ; of which may fairly be reckoned the coats of skins, to cover their shame ; which, as before noted, have generally been considered as typifying the righteousness of Christ. And it has been considered, that it is pretty certain they did offer living creatures slain to God, before the flood. And it is express that Noah built an altar and offered sacrifice, directly after the flood ; and we frequently read of Abraham's building altars, and offering sacrifices. All which very eminently denoted God's gracious scheme of commutation, for the salvation of man. And Abraham and Isaac his son, as before observed, were called to a very affecting scene, literally exhibiting God's accepting of the life of a ram, instead of Isaac. In all which, there were many important Sacramental Ideas, serving for the time then present. Yet they were not full Sacraments, answering to all the Ideas, of the relation of sinful man to God. But God took occasion, by the exit of Israel from Egypt, to introduce a full Sacrament, viz. *The Passover*. This was calculated to impress on their minds, a very deep sense, of their great deliverance from bondage and death, by God's grace and power ; in a way of accepting the life and blood of the lamb, instead of their life ; and as it was connected with their condition, and deliverance, it carries in it the following Sacramental Ideas, which concern us, viz. That we are exposed to death, that we deserve it from God ; that we are in a state of bondage to sin ; that we deserve the wrath of God ; this is signified by slaying the lamb, and roasting of it with fire ; and the man by

doing this, acknowledges that this is his condition, and desert. And on God's part by his appointing and accepting of this, that he does accept of the life of another instead of the man. Their eating of it denotes, that we are not only exempted from death, and the divine wrath, by this commutation : but are by the same, supported in life, as our necessary food. And as they were to eat it with unleavened bread, and bitter herbs ; it denotes, that we must attend to all this, with profound sincerity, and deep repentance ; humbly and penitently acknowledging our bondage to sin, and Satan, our desert of death, and the divine wrath ; and God's gracious commutation, in exempting us therefrom, through the blood of Christ, sprinkled, and exhibited, on the avenues of our souls, *i. e.* offering that, and that only, for averting the divine vengeance, and for our salvation. So here is an ample figure of Salvation by Jesus Christ ; which it was necessary should consist, in the real death and blood, of an unblemished harmless lamb, at that time ; before the death and blood, of the immaculate Lamb of God ; had been exhibited in the world.

This Sacrament does not appear to be affixed, to any covenant then made with the people ; but it stands as a seal, or ratification of the covenant God made with Abraham ; and was to stand as a constant and perpetual memorial, or token of God's fulfilling his promises, in that covenant, especially of that great article, the promise of the *Saviour*.

God then took them out of Egypt, led them thro' the sea, baptized them in the cloud, and in the sea, transplanted them from a heathen land, from a state of bondage and destruction ; to a state of nearness to himself, life and liberty, secured and cleansed them, from their enemies, in the cloud

and in the sea, saved them by water ; as before considered, an eminent figure of Salvation, by being transformed, from a state of nature, to a state of grace, by the Holy Ghost, or of being born of the spirit ; and saved by the blood of Christ, cleansing away all sin. Which was such a complete sample, of the Christian Sacrament of baptism, denoting the same thing as circumcision, that God did not require of them circumcision, while this continued. He also gave them the Manna, and the water out of the smitten rock, which is before considered, as answering to the Passover ; so that that was not required, while these continued.

- These also were signs, tokens or ratifications, of the Gospel covenant of grace, made with Abraham : And the fulfilment of the promises made to him in that covenant. It has been before considered that all God did for Israel was on Abraham's account, it was to fulfil the covenant, and perform the promises made to him.

*We may now therefore pass on, unto MOUNT SINAI.*

There we find a covenant. The ten Commandments. But some say, these could not properly be called a covenant. However the Scriptures repeatedly call them a covenant, *Exod. 34. 28. He wrote on the Tables the words of the covenant the ten Commandments.* Also *Deut. iv. 13. And he declared unto you his covenant which he commanded you to perform, even ten Commandments, and he wrote them upon two tables of Stone.*

There are several other places to the same purpose. If we attend to the matter a little, we may easily see, how this was fairly and properly a covenant, according to the general Idea and notion of covenants. For here in this, there are the consid,

erations on both sides. *Exod. xx. 1. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.* Here were the conditions on God's part, he had done them; Israel had received them. Then he goes on to declare the conditions on their part, viz. the ten Commandments. If God had not done any thing for them, nor stipulated any thing he would do for them: then it could not properly be called a covenant; but simply a command; and it would have been treating them something as Pharaoh did, in Egypt, saying, that God's requisitions upon them, were in no measure so hard as Pharaoh's; for there was no hardship at all, in this, what God required of them; it was not any work or labor, that he required of them; it was only what was for their good; that they might live comfortably together. This therefore, was not a covenant of *works*. This was no other really, than a branch of the covenant with Abraham; it was really, no more than what he required of Abraham, and what he prefaced that covenant with, *Gen. xvii. 1. I am the Almighty God; walk before me, and be thou perfect.* And it was no more than what he said he knew Abraham would do, *Gen. xviii. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.* So that God required nothing of Israel, but what was absolutely necessary for their good, that they might *LIVE*. So Moses told them, *Deut. xxxii. 46, 47. Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe, to do all the words of this law. For it is not a vain thing for you: Because it is*

*your LIFE.* To the same purpose the Psalmist, says, Psalm xix. That in keeping God's law, his testimony, his statutes, and commandments; there is great reward. So that in all those laws, which God gave to Israel there was no work or toil; the people could not live without them. That had been fully proved by experiment, before the flood; when all flesh had corrupted their way, the earth was filled with violence; so that there was no safety in living among them. And though perhaps the earth has never since, been so universally corrupt; yet there have been many instances, of people becoming so wicked, they could not live. The Sodomites had run into such a way of wickedness, that if God had not destroyed them, in the awful manner he did; they would soon have run themselves out. So also before all that generation was gone, who heard Moses testify that it was their *life* to keep God's laws; Israel themselves, found by awful experience, that they could not live without keeping those laws God had given them, in some tolerable degree. As we find in the last Chapters of Judges. When they tolerated Idolatry, and suffered themselves to live without civil government; it soon came to that, that people could not travel safely. A Levite journeying, was molested, and his wife ravished to death; and there being no magistrate to apply to: he sent into all the coasts of Israel, and they collected, and demanded the culprits; but were refused; they had three very bloody battles; and at a moderate computation, it cost a hundred and sixty thousand lives, to settle that abuse.

So awfully it was soon verified to them; what Moses in his last words to Israel testified; that it was their *LIFE*, to keep all the Commandments of God.



So that experience testifies, that God's covenant, or laws to Israel, were no burden ; though they were placed as a condition on their part to observe ; yet they were no work for them to do, in any sense to remunerate God, for what he did on his part. It was no more, or other, than performing his promise to Abraham, that he would establish his covenant with his seed after him. And now, when God had done such great and wonderful things for them, had thus far executed his promise to Abraham, to establish his covenant with them, he declares his covenant to them in many branches, and particulars, that they might be under the best possible advantages to do all those things, which were for their good. Now although God had an absolute right as LORD, to make laws, and creatures are under indispensable obligations to obey ; yet he made his laws to his people, in form of a covenant, so as that they should understand, and feel themselves under covenant obligations, to keep them ; and this they were, whether they said they would, or not. They did indeed say, " All that the Lord hath said, will we do and be obedient." *Exod. xxiv. 7.* God never speaks of this, as a ratification of the covenant, between him and the people. All that God says to it, is, " They have well said, all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and their children forever !" *Deut. v. 28. 29.* And when God complains of his people, for breaking his laws, he never, as I find, complains of their breaking their own word, in saying they would be obedient ; But of their ingratitude, in forsaking him, and disobeying him, when he had done so much for them ; had

redeemed them from bondage, and made known to them his laws and statutes, which were so good, by which they might live.<sup>w</sup> So that though it is well for people to say, they will keep God's commands, in other words, *make a profession of religion*; yet they do not avoid being under covenant obligations to God, by neglecting of it; they are in that relation to him, by what he has done for them, and especially in making known his mind and will to them; which he esteems a covenant; and it is such as mankind esteem a covenant between man and man. Suppose a man gives me any thing, upon condition that I shall do a certain thing, which he expresses: by my accepting of the thing thus given; I am bound to perform the condition; if I say not a word; as much as if I wrote a volume, in expressing my consent and agreement to the proposal.

In this sense all God's commands to Israel were covenant conditions. God's doing all he did for them, and declaring his conditions, they were under covenant obligations to God to perform. In like manner every one now, in a land of light, especially those that have had the *token* of God's covenant, applied to them, as Israel had; are under similar and equal obligations with them; and must expect that God will reckon with them accordingly.

But after all, this is by no means to be considered as a covenant of *Works*, as distinct from, or

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<sup>w</sup> If any should think, that this is inconsistent with what is said, Psal. 78, 36. *They lyed unto him with their tongues.* Let them observe the context, and they will readily see, that this was spoken, of the hypocrisy of Israel, in their apparent humiliation, under affliction: And not of their covenanting with God.

opposed to a covenant of *Grace*, not any part of God's law, which he commanded Israel.

The ceremonial law seems as much like a law of *works*, and most so, of any we find in the Bible : For there was considerable cost, and labor in making utensils, and garments, and sacrifices, and purifications.

Yet all that God required of them, as to those things ; was mere nothing, to what they would do for their false Gods. For they would be at the expense of gold and silver Idols, such of them as were able. Others who were less opulent had those of inferior quality, as costly as they could afford ; those that worshiped the host of heaven, were at the expense, of chariots and horses dedicated to the sun, 2 Kings 23. 11. under the idle notion, of accommodating the sun in its course round the earth. But what was worst of all, was, the unnatural, inhuman and worse than brutal offering, and causing their own dear children to pass through the fire to Molech. Making the most profuse offerings to their Idol deities. And once they had the insolence to demand, whether the LORD would be pacified with such offerings ; only because he complained of them for their ingratitude to him ; and for their injustice, violence and cruelty to one another. Mic. vi. 7. " Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil ? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul ? " This was an outrageous insult upon God, for them to demand whether he would be pleased with such things ; as if he was so implacable, that nothing could satisfy him ; for these things they demand, the first were impossibilities, the last to the highest

degree inhuman, unnatural and cruel ; and what God had in the most positive manner forbidden. Therefore God answers them in the next verse. *He hath shewed thee O man what is good ; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God ?* The same as to tell them, they knew better. *He hath shewed thee O man.* As a man, as a rational creature, having the powers and faculties of a *man*, you know God does not require any thing like what you propose ; for what can you tell of, besides those easy rational things, of *doing justly, loving mercy, and walking humbly with God ?*

Here in what God challenges, as the whole of what he required of his people : It may now be demanded ; what is there more, or different from what Christ and his Apostles require in the New Testament ?—It is therefore all one system, one scheme of religion, from the fall of man down to this time, it has only varied in its external *rites*, according to the different conditions mankind were in. The moral and judicial law which God gave to Israel, was the same, which Christ and his Apostles taught and inculcated, as to the directions and requisitions, though not the same external punishment, to be inflicted by man in all cases. It was therefore the law of Christ.

And as to the ceremonial law, a few considerations may evince that that was the same, with the Gospel so far as the circumstances and condition of mankind would admit ; and was the real Gospel, according to the time then present.

God advanced light, as fast as men could, or were prepared to receive it ; and upon all special occurrences, he, according to what they were, took occasion to make further advances and progress in

light. Thus when man had fallen, he revealed the seed of the woman, who should bruise the serpent's head. At the flood he made a very important advance of light, striking the mind with the necessity of transplanting from that old state of Adam, to a new and different state. Also in selecting Abraham from the idolatrous world, and setting up his visible Church in him, God gave to Abraham a standing sign, or token of this transition, to distinguish the visible Church from the rest of the world; denoting the putting off the body of the sins of the flesh.—To fulfil and establish the covenant he then made with Abraham; God brought Israel out of Egypt, at which time, and upon which occasion, he introduced the passover; and then brought them through the sea, therein baptizing them, and showing them, in a very striking manner, the absolute necessity of transplanting, in order to *salvation*. In all these things, although there was made great progress in light, exhibiting the ruined state of man, and his recovery to salvation by a commutation, and transplanting; yet the *sun* of righteousness had not arisen in the world. God then to fulfil and establish his covenant with Abraham, in setting up his visible Church in his family and posterity, gave them not only the moral and judicial; but the ceremonial law, which was a system of religious institutions, shadowing forth good things to come; though not the image of them; there could be nothing beside shadows exhibited then, for the substance or body was not yet come: It would swell the work too much, to go into a minute detail of all the particulars, showing how or wherein they shadowed forth Christ the substance, and *salvation* by him: It may doubtless be said with safety, that it was all calculated in the best manner

possible to lead the mind to apprehend Christ, and the way of *salvation* through him ; and the superlative riches of the Grace of God in Christ ; for God himself gave Moses a pattern of the Tabernacle, the Ark, and all those vessels, garments and whatever else they had to make ; and gave particular laws and directions, as to all the cleansings and sacrifices they had to perform. It must therefore be a perfect system, calculated to lead the mind to apprehend Christ, the salvation and blessings wrought out by, and conferred through him ; in the best manner that could be, previous to his actually appearing in the flesh, his death and resurrection.

It was therefore clear *Gospel*, although it consisted so much in shadows ; for the state of things would admit of no other exhibition of the Gospel, at that time, only by types, figures and shadows.

There was nothing in it but Gospel, therefore it was a Gospel dispensation ; and as it was a Testament or covenant, was a *Covenant of Grace*.

This comes out exactly to what the Apostle says, Gal. iii. 24, *Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith.* This is as plain as words can make it, that the Apostle here considers the law, as above stated, that it was the whole design of it, to lead and bring to Christ. This is clearly the case, if we only take into view the ceremonial law, as above considered. And it equally holds true, that the law is our school master, to bring us to Christ ; if we take in also the moral law with it : That holds up the strictness, and purity of God's law so as to convince the man of his sin, and condemnation, and utter helplessness in himself, and therein serves as the master's rod, to bring the pupils to their books, when they are heedless ; and then the ce-

remonial law, was pointing to Christ, as the sescue or index, all concurring to bring to Christ. This exactly concurs with what the Apostle says, Rom. iii. 20, *By the law is the knowledge of sin.* And again, Chap. vii. 7. *I had not known sin, but by the law.* And this leads us to understand, what the Apostle says, Gal. iii. 19, *The law was added because of transgressions.* The law was given as a rule of life, to hold up before the man, to guide his conduct; and as a mean to prevent his transgressing; at the same time to read his condemnation in, if he transgressed: And all to lead unto Christ, to show the necessity of Christ. It was so to Israel, and it is the same to us, as much as it was to them.

But the Jews, *being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God,* Rom. x. 3. For (says he, in the very next words,) *Christ is the END of the law for RIGHTEOUSNESS, to every one that believeth.* This can mean no less, than to assert, that Christ was the whole object of the law, was what it tended to, and pointed at for *righteousness*, that THERE, IN Christ, was all the righteousness, the whole of the law by Moses exhibited for justification before God, in order to eternal life. And made ours by faith; as he says, *to every one that believeth.* So that it is by *faith* only, that we have this righteousness; not by *works*: or our own doings.

The Apostle having been a Pharisee himself, and being adept in all their constructions of the divine law; proceeds in the next verse to show how the Jews came to make that ignorant blunder, of supposing the law made provision for *working out a righteousness* for justification before God, by their own doings. It was, *Because Moses says, The man that*

*doth those things shall live* INX *them.* Evidently meaning, as above considered, that it was their life in this world, to keep God's commandments, and that by this, they should prolong their days in the land. And this same Idea God abundantly expresses ; not only by Moses : But by other inspired writers.

The Apostle here shows, that because the Jews did not apprehend Christ, the *object* to which the law pointed, they affected to suppose that God's saying, *That he that did those things should live in them* ; was a promise of eternal life to their own works, or doings. And this well concurred with their own self-conceited feelings, of their own worth and importance. And so it is with every self-righteous person now, who does any thing under a notion of meriting or deserving any thing of God, for what he does, or if he supposes that God has made any such covenant or terms, that if he does such, and so much ; God has laid himself under obligation to save him. If the matter were stated so, it would properly be a covenant of works. The Jews, especially the Pharisees, seem to have put such a construction on the divine law, as if they merited by their own doings ; or as if at least, God had thus entered into covenant with his people ; which is doubtless what the Apostle has reference to, where he speaks so much against being justified by works, and the works of the law. It is not that God ever made a law ; or covenant of works, to stand in any such sense ; as if the man was to do any thing as a condition, whereby the man should requite God, for what he had done ;

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\* This is translated Br. But in the original it is *in*, and it is *in*, in the several places this refers to in the Old Testament.



or something, whereby the man performed a condition, bringing God under obligation to perform any thing for the man. God never made any such covenant with man. What the Apostle says in those places about works, is against the perversion of the divine law and covenant, to such a construction, and not as supposing that God ever made any such covenant. But if God had ever made any such law, or covenant, to stand in any such sense, as a covenant of works, the ignorance and blunder, would not have lain on the side of the Pharisees, for supposing so ; and practising accordingly ; but would have been on the side of the Apostle ; for saying so much against it ; and declaring, that, by the works of the law, no flesh shall be justified. Gal. ii. 16. But I cannot see why the Apostle was not right, and conclusive, when he said, *That if righteousness came by the law, Christ is dead in vain.* It must without doubt, be wholly vain and futile, for Christ to come and die ; if there was a covenant, or law, or provision made any way, for righteousness unto justification, by our own works or doings. As to God's saying, *that he gave them good laws and statutes, which if a man do, he shall live in them* &c. Or if we reduce it to the phrase common now among people, that it was, *do and live* ; it no more, as I see, makes it a covenant of works for justification ; than if it were said, *eat and live*. For they could no more live without keeping or doing the divine law, in some tolerable degree ; than they could live without eating. This has been repeatedly proved out by experiment, as considered in the foregoing pages. So that although good works are necessary, and rewarded ; yet they are not that by which we are justified before God.

Thus I conclude it sufficiently appears, that

God's dispensation by Moses, was not a legal dispensation, or covenant of works, according to the Scripture sense or meaning of those terms or phrases ; but properly a *Gospel* dispensation, or covenant of *Grace*.

But some persons being as ignorant of the wisdom of God, and the spirituality of his ordinances, and institutions in types and shadows, previous to the incarnation and passion of Christ the substance ; as the Pharisees of old were of God's *righteousness* ; and going about to establish their own opinions ; reject those ordinances and institutions as carnal ; because the Apostle speaks of them as being so, after Christ the substance was come ; although the Apostle at the same time, speaks of them as figures or shadows, which were proper and necessary, for the time when they were instituted. Yet those persons, seem to suppose that the Apostle's speaking so, of those typical ordinances after the substance was come ; authorizes them to call them so, before the coming of Christ, and even at the time of their institution ; and to assert, that they were carnal ordinances, instituted merely for temporal political, or worldly purposes ; hence, that none of them, properly speaking, could be called religious ; that circumcision was nothing of a religious nature or design ; but merely of a legal signification, and marked them to observe the civil or political laws of the nation ; hence, they also conclude that the economy God instituted by Moses had nothing in it of the nature of a christian church, and that before the coming of Christ, God had no distinct visible Church ; or distinguishing token or badge of a visible Church ; though they allow there were some traits of a Church mixed with worldly government ! They speak much of circumcision as a rite

enjoined by Moses, as a mark of loyalty to the civil government of the nation. But we all know that circumcision was given 430 years before Moses, that he gave no law, or direction about it, and that it was not practised, during the time he governed Israel. We also know, that God had a distinct visible Church from the *fall of man* to the *Flood*, and was distinguished from the rest of the world, by what was called the *Presence of the Lord*; and those that dwelt in the *Presence of the Lord*, were called the *Sons of God*. These were the visible Church. The others were called men. And we know there were as good men, as spiritual, in the Church then, as ever there have been since. And it appears there were parents and children, and wicked men in the Church then; and that Christ preached to them, part of the time at least. It may therefore, fairly be considered as a Church of Christ. And we find that as soon as Church members began to marry with non members, the Church, began to run out by wickedness, and it came to that, there was but one righteous man: Then the Lord took him and his family into the Ark; which has always been considered as a type of Christ. The rest were all destroyed. Here then Noah and his family were literally a Church of Christ. But here we find one wicked member, in this little Church, of only eight souls. Ham was undoubtedly a wicked man.

We find, that in about as many generations after Noah, as it was from Adam to Noah; the world had become so generally idolatrous, that the remains of the Church were become so dispersed among the idolatrous world, that the visibility of it, was nearly extinct.

God then called Abraham, and preached the

Gospel to him, and entered into a Church covenant with him, for himself and family, his posterity, and all the nations of the earth, that should ever come into Church state thereafter; at the same time God appointed Abraham a Token, a visible distinguishing badge of his visible Church, *iz.* circumcision, which the Apostle says, was a seal of the righteousness of faith. It seems the Apostle thought it was of some religious signification; and this was to be applied to his whole household, infants included, all that were capable of receiving it: Females could not personally receive it; they were considered as being circumcised in the male, as before noticed. So here was the Gospel Church, for it was made upon preaching the Gospel to Abraham, and we find here one picked member of the Church, a mocking Ishmael. Pursuant to God's covenant, and establishment of his Church with Abraham, he brought Israel out of Egypt, and through the sea; and by his servant Moses, a Prophet similar to Christ, who was with the Church in the wilderness; God gave them the lively Oracles, Acts vii. 37, 38. The moral law, a rule of life. The judicial law, to conduct the affairs of civil life. And the ceremonial law, a perfect system of religious worship and devotion; for mankind in their, then condition. Israel too had the Gospel preached to them, at the same time, Heb. iv. 2. They had also the special ordinances, baptism and the supper; for they eat of that spiritual meat, and drank of that spiritual rock, which rock was Christ. It could therefore be no other than a Gospel Christian Church. Yet with many of them God was not well pleased, 1 Cor. x. to 5. There were many unbelievers, wicked members in this Christian Church, at that time.

We find, that when the Church were at their zenith of prosperity and glory, according to the constitution God gave them : and the wisest man that ever lived, at the head of them ; he built a most elegant house, and utensils for the worship of God, according to the institutions he had given. Which house Christ himself said was his Father's house ; and drove out of the temple, all those that occupied it for any secular concerns ; and demolished their apparatus for worldly business. Solomon also at the same time, built a most large and elegant State House ; there was not the like made in any kingdom. So here were Church and State, as distinct as any body can wish. And it was clearly a Church of God without any mixture of worldly or carnal matters. The Temple was purely God's house without being for any worldly purposes whatsoever. The Temple was a type of Christ according to his own assertion. This therefore could be nothing else than a Church of Christ. And in this Church were literally the officers, all the men of Israel, their wives, little ones and servants, which God established for a *people unto himself to be a God to them* ; according to his covenant with Abraham, Deut. xxix. 10, 11, 12, 13. It also appears that in this Church of Christ, there were in every generation, some very holy devout members ; and some very wicked members ; as there always was, and likely always will be, in the visible Church of God. For all those Churches above noticed, were formed directly by God himself ; and the members were received in ; or constituted members immediately by his express order. Not that any are to be tolerated or indulged in their wickedness ; this God never indulged. For in the Antediluvian Church, he used means to reclaim

them, and when they would not be reclaimed, he destroyed them. So also in his institutions to Israel, he ordered means to reclaim the wicked ; and destroyed those that would not be reclaimed ; and the Apostle says, these things were written for our admonition ; these are therefore, with other means God has instituted, to reclaim the wicked in his Church, since the coming of Christ ; and if they will not be reformed, they must expect to fall under the hot indignation of God, and that their doom will be more intolerable than that of Sodom and Gomorrah. So that the being in the Church is most far from being a resting place in sin, or the indulgence of any wickedness.

Thus it appears, notwithstanding all that is said about a *covenant of works, carnal ordinances, legal dispensation, nothing of a religious nature or design*, in God's ordinances, and institutions of old ; and particularly to Abraham and Israel ; that, as I said before, it is all, one and the same way of Salvation, and scheme of religion, from the *fall* down to this time ; according to the condition mankind have been in from time to time. From which it will conclusively follow, that in all things wherein we are in the same *condition and circumstances* Israel were, all those laws and institutions to them, are strictly and equally binding on us, as on them, and are in as full force now, to all the children of Abraham, or who profess to be his children, as they were formerly to Israel.

Here then I am necessarily led to inquire wherein our *condition and circumstances disagree*, and wherein they *agree*, with the *condition and circumstances* of Israel. That they essentially differ in some things and essentially agree in others perhaps all will readily admit. Although I will not be so

**PART III.** *Inquiry wherein our condition differs from Israel's.* 229  
vain as to pretend, that I can exactly draw the line in all particulars, between our *condition* and *circumstances* and theirs; yet perhaps I may, without vanity, state some particulars wherein they *differ*, and others wherein they *agree*, that are too obvious to admit of controversy.

One essential thing wherein Israel's *condition* and *circumstances* differed from ours, was, they were in the time before the incarnation, and passion of Christ; therefore, their institutions were in many respects, calculated pointing to a Saviour to come, and so far as the laws given to them instituted and directed those shadows, they are not binding on us to observe. Hence all shedding of Blood and applying of it, in religious institutions; though necessary and fitting for them; yet by no means fitting for us. Therefore, those laws, so far as they required that, are not binding on us to observe. In like manner the offering to God sacrifices of the flesh of beasts, and burnt offerings were fitting for them; but not for us. There were a multitude of other things, in the institutions God gave them, for his worship, which were shadows, and pointing to the Saviour to come, which were therefore, fitting and necessary for them, in their *condition* and *circumstances* to observe; but not for us. But it is not so necessary to be very particular, as to the things wherein we *differ*; as it is to examine, and discover wherein we *agree* with them, in *condition* and *circumstances*.

In which it may be said, that we are essentially in the same *condition* and *circumstances* with Israel; in that we are rational creatures, moral agents; and in the same relation to God, and one another, they were. Therefore, the *moral law* is as directly and essentially binding on us, as it was on them.

Again, we are God's creatures, dependent on him as they were. Therefore, under the same obligation to seek, serve, worship and trust in him as they were.

Again, as we are creatures, and derived from the same common stock with them ; so we have the same need of *Sacraments* they had, and *Sacraments* signifying and denoting the same things ; only the outward form of their's was necessarily bloody ; being before Christ's blood was shed. In that, we differ from them ; but as to the necessity of *Sacraments*, and of the same meaning and intent, we are identically in the same condition and circumstances with them. It has been shown in the foregoing pages, that all rational creatures essentially need some sensible sign, an object of apprehension as a perpetual *Sacramental Token* and mean to excite and maintain in them a proper sense of God, and of the creature's relation to him. And has been shown that all mankind as fallen creatures, fallen from God, and dead in the original stock ; and *Salvation* provided, by being cleansed and transplanted or engrafted, from that old dead stock, into a new and living stock ; this being a spiritual and invisible operation, needs some outward sign or token, as a *Sacramental* mean to excite in the mind a sense of the necessity of this transplanting or engrafting. And as the man consists of body as well as soul : So it is fitting, that he should bear this Sacramental token, in his body, signifying that the whole man is cleansed, and transplanted. These Sacraments before the passion of Christ, were most of the time properly and necessarily bloody, viz. Circumcision and the Passover. Since that event, uniformly baptism and the Holy Supper. In all other respects, they equally apply to all mankind, in all



ages and conditions of men, since these important things were made known. And as mankind do now, and always have, existed in families, parents and children ; as Abraham and Israel did. So all God's directions and commands to them ; to Abraham, and to Israel by the hand of Moses, respecting Sacraments, households, parents and children, do equally apply to us, are in as full force now, and binding on us in the present day, as ever they were on them.

Hence there is in what God said to Abraham, in the 17th Chap of Genesis, a direct, express and positive command of God, to parents now, to bring their households, including their little infants to baptism.

Here comes in the great question ; which has long been erected as a battery against *Infant Baptism*.

*Q.* If you bring your children to baptism, on Abraham's covenant, and hold baptism in lieu of circumcision ; why don't you have them come to the Supper too ; as they did to the Passover, under the law ?

The force of this question consists, in stating an inconsistency, in bringing infants to baptism on that covenant with Abraham ; and yet not having them come to the Supper on that law to Israel.

I allow there is an inconsistency in taking one part of a law and not the whole ; unless it appears that some part of it is local, and does not apply to our condition. Therefore I am ready to answer the question, by saying that I would have parents

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⁊ This Question does not come with a very good grace, from those who make it ; since they will many times baptize in adult age, and yet not come to the Supper for some time, if ever.

treat, and educate and bring forward their children, in the knowledge, worship and ordinances of God, exactly according to God's covenant with Abraham, and law by Moses ; And I do not think they can devise any better way, than God has directed.

As to the first passover in Egypt, I have no doubt but all the children did eat of that ; but their condition and circumstances at that time were local, and different from ours ; or their own, after they were settled in the land of Canaan. There, in Egypt, it was a token of the personal, temporal salvation of every one from death, small as well as great ; and it was also their necessary meal of food, to support their bodies, as they were about to set out immediately, on their journey to leave Egypt.

But after they were settled in the land of Canaan, they were in a different condition ; God expressly told them, that when they were settled in the land of Canaan, they should not do, as they did there in the wilderns ; every one in a sort by himself. But there should be a place which the Lord their God should choose, to cause his name to dwell there ; thither they should bring what he commanded them, Deut. xii. 8, 11. So the law regulating the passover, was different from what they practised in Egypt. In Egypt, they held it in their several houses. But, God expressly forbid, their eating of it within any of their gates, when they should come into Canaan ; but they should eat it, in the place which the Lord should choose ; all their males were to appear before the Lord, in the place which he should choose, in order to keep the passover, Deut. xvi. 5, 6, 16. Here, it cannot be supposed, that all the male children and infants, were carried to the passover ; besides it is evident that little children and infants did not go,

nor were carried to the Passover ; for God repeatedly commanded that none should appear before him *Empty*. But little children and infants could not bring any thing : Therefore they could not come. And it is further evident they did not ; for Jesus did not go till he was twelve years old, and perhaps all will allow, that he was fit to partake of it as early as any one ; yet the children were by no means to be neglected, mean while. For God took particular care for them. He made his laws expressly and repeatedly, requiring of parents to educate their children, as he said of Abraham, Gen. xviii. 19. *For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him.* This is a very great encouragement from God, if not an absolute promise, that a good education, shall have a good effect upon children. However God in his law, required of his people to educate their children as Abraham did. We may find very full to this purpose, Deut. vi 6, 7. “ And the words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sleepest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” There are a multitude of places, which exhort them to a religious life for their children’s good, as well as their own good. And that they should by devout, pious lives, make so much of religion, as to excite in their children, inquiry into the meaning of it ; as it is in the 20th verse of said viith of Deut. “ When thy son asketh thee—what mean the testimonies, and the statutes, and the judgments, which the Lord our God hath com-

manded you ?" Then they should explain it to them, saying, " we were bond men in Egypt, and the Lord brought us out of Egypt with a mighty hand ; and commanded us to do all these statutes, to fear the Lord our God for our good always." In like manner God commanded them, as to the Passover, *Exod. xii. 25, 26, 27.* That when they were settled in the land of Canaan they *should keep this service* and when their children should say, *what mean ye by this service ?* Then they should explain it to them, that it was the Lord's passover, who passed over the houses of Israel in Egypt, when he smote the Egyptians. Thus they were by diligent instruction, and exemplary lives to excite and lead their children to understand the meaning of God's law, and this Sacramental service, as soon as possible ; and when they had arrived to a competent understanding, and belief of it, they were to come to the ordinance. But they were not to come *empty*. This God repeatedly commanded, *Exod. xxiii. 15. Deut. xvi. 16. None shall appear before me empty.* They must not come *empty*, void of any understanding or belief of the meaning of the ordinance ; but come with a *profession*. We are not directly told what profession they were to make. Doubtless their profession ought to be according to the instruction, God commanded they should have ; that they understood and believed in the meaning of the ordinance ; solemnly professing, *that all that the Lord hath said they would do, and be obedient.* Such a profession Israel made at Mount Sinai, which God said was *well spoken*. We are not told of any particular age that they should be, when they came forward and partook of the passover. It is not likely there was any particular age set. It is probable Jesus came forward to the pass-

over as early as any instance. But it appears if they did not come forward by the time they were from under the command of their parents, the congregation were to call upon them, and if they did not come forward and keep the passover, to excommunicate them, Numb. ix. 13. *But the man that is clean and is not in a journey and forbeareth to keep the Passover ; even the same soul shall be cut off from his people.* We see by this and the preceding verses that a person while unclean might not eat of the passover. But this was not to be an excuse wholly to neglect it, he must make it his business to be cleansed and keep the passover the next month. So now, persons guilty of moral scandal, ought not to come to the Supper, while under scandal ; but make it their business to be cleansed ; by making a public confession of their open and manifest violation of God's law ; not ranking open immorality with private and heart sins, which are to be repented of before God, and confessed so far as they are known, and no further. But moral scandal is an open manifest uncleanness which requires a public visible cleansing.

We also find, Deut. xxi. from 18 to 21. That if a child while under the command of his parents was stubborn and rebellious, and would not be reclaimed by them ; but run into moral scandal ; his parents were to bring him forth to the Elders of his city, and declare his immoral conduct ; and all the men of his city should stone him with stones ; so they should put away evil from among them ; and all Israel should hear and fear.

Here it is to be noted, that Israel were in a different condition, as to the mode of punishments ; from christians. They were surrounded, and in some measure mixed with vicious nations, that

there needed severe punishment, to keep them in order. But Christ never assumed civil government, or corporeal punishments in his kingdom, in this world. Yet he no more tolerated any sin or immorality than Moses; therefore the whole of this will apply to christians, as a rule for them; saving only the mode of punishment. Therefore this command is to us so far, as that when any person especially a youth who is baptized, and thus incorporated in the visible Church; even though he have not personally recognized his relation; if he commits moral scandal, he shall be brought before the officers, and whole body of the church, and all the men of his city, shall manifest such a decided detestation against his sin, that he shall feel the disadvantages of it, so as if possible he may be brought to repentance, and all this should be done so publicly, and explicitly, *that all Israel may hear and fear.* It shall be done in the most decided and public manner, and not done to the halves, or smothered over in the dark, or out of sight.

And now, What have any christians to object against all this, which is selected from the law of God by Moses? Is it not according to christianity? Does not christianity teach as much?

As to what is above said about the immoral person. Does not the Apostle Paul say as much? 1 Cor. v. 5. *Deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved.* So also in the next chapter, 9th and 10th verses. He enumerates a long catalogue of immoralists, who he says, shall not inherit the kingdom of God.

And what is above said about cutting off, or excommunicating the man that neglected the passover, What is it more than the Apostle says,

**2** Thess. iii. 6. *Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves, from every brother that walketh disorderly ? Surely all must allow it is a disorderly walk for a person to live in the neglect of God's instituted Sacrament.*

But the great difficulty, in what is noted from the law by Moses, is the making so much of children ; and considering them as members of God's visible Church.

But why should not christian parents and Churches be willing, to make so much of children, and treat them as there directed by God ? The Scriptures abundantly make much of children. If it should be still thought, that the old Testament is not so directly binding on us ; go into the new ; there we find the Apostle giving the same direction, Eph. vi. 4. *For parents to bring up their children in the nurture and admonition of the Lord.* Why should not christian parents be willing to educate and train up their children, as God said he knew Abraham would ; and as he directed Moses, to command the children of Israel to educate their children ; to inculcate God's word upon them, and by their exemplary lives, and strict observance of God's ordinances, excite in their children inquiry, into the meaning of God's word and ordinances ; and to teach them the meaning of them ; and bring them forward as soon as possible ? And why should not the Church be ready to embrace them as soon as they profess a knowledge and belief of the meaning of those ordinances ? Why should there be that backwardness in christian parents, and Churches to own the relation of children ? When Christ the benevolent Saviour whose name they bear, was so ready to own and receive them ! not

only when he took them into his arms and blessed them: But when he lamented over Jerusalem, Mat. xxiii. 37. *O Jerusalem, Jerusalem—how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !* verse 38. *Behold your house is left unto you desolate.* In Luke xiii. 34, 35. is the same, saying there it is, *as a hen gathereth her brood under her wings !*

Here is a plain declaration of Christ, that he owns children, as his *brood*, that he is ready and disposed to take them under his wings, to brood and nourish them ; but *Jerusalem*, the *Church*, would not ! Therefore their house is left unto them desolate. Surely parents and churches, ought to be very cautious not to obstruct Christ's gathering their children under his wings, by neglect of duty toward them ; or by disallowing, or disowning them to be under their wings.

To have no children nourished up in the house, is the direct way to have it *desolate*. And it is a matter worthy of solemn reflection, and serious inquiry ; whether the considering and treating of children, as not belonging to the Church, and neglecting them accordingly ; is not the reason of the thinness, of so many of our churches ! When Christ expresses such readiness to gather children under his wings, it deservedly should melt the heart of every parent, into the most exalted gratitude to him ; the greatest carefulness, to do nothing to obstruct him ; and to do their part, with the greatest diligence, as God has directed, so that Christ may gather them under his wings, and nourish them up to ETERNAL LIFE.



SUMMARY and APPLICATORY

# CONCLUSION.

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## I. SUMMARY.

A SUMMARY review of the foregoing TREATISE may perhaps be of service ; as it need not be incumbered with those arguments and obviations which were unavoidable in the course of the *Treatise*.

It has been considered that the *Nature* of *Sacraments*, is to excite and maintain in creatures a proper sense of God, of the reality of his existence and operations, and of the relation creatures are in to him.

The *Necessity* of *them* arises from the absolute impossibility for creatures to apprehend absolute Deity, or to have any Idea of the *Mode* of his existence, or of his operations, only of the effects and relations thereby formed.

Hence the importance of *Sacraments*. Creatures being finite and fallable, are liable to loose a sense of the reality of that which is invisible ; and of their relation to an invisible object. But rational intelligences, are in a special relation to, and connection with the Deity, who is the great and only original supreme source of all intelligence ; they having all their intellectual powers, and every faculty from him. They are therefore essentially in relation to him, of absolute dependence and subordination ; and all their life and happiness consists in this relation and connection. Their being rational intelligences capable of contemplating the

divine perfections, and their relation to the Deity; makes it essential to their life and happiness, to contemplate, adore, worship, obey and serve him.

But as before considered, Deity being absolutely out of sight of creatures, makes it essentially necessary, that there should be some perpetual, sensible *sign or token*, fitted to excite and maintain in the creature a sense of his relation to God, and constant dependence upon him. This is what in this Treatise, is called a perpetual *Sacrament*.

It has been considered, that the Sacramental token to Adam in innocency, was the reservation of the fruit of one tree in the Garden, which was as a seal to the covenant God made with him.

That after the fall of man that first covenant could breathe nothing but death to the man, *thou shalt surely die*.

God then made known to the man that he had provided life and salvation for man, by so accepting of the life of another, as to save the man from the death he had incurred.

God then gave the man a sensible *sign or token* denoting his relation to God; which was the man's offering to God living creatures slain. The man thereby acknowledging his own desert of death, and apprehending the infinite grace of God, in accepting the life of another so as to save the man. Of this *token* God advanced further degrees, as people were in a condition to receive them. And especially at the exit of Israel from Egypt, he instituted the passover a full Sacramental token denoting all the principle Ideas of the man's relation to God, and of God's most gracious commutation for the salvation of man. This, bating the forty years they were in the wilderness, was the essential Sacramental token God instituted for man to observe as

the perpetual Sacrament, till the passion of Jesus Christ.

From thence down to this time and till the end of the world, God has instituted the Holy Supper, the perpetual *Sacrament*, to excite and maintain in us a sense of our desert of death and the wrath of God, of God's gracious commutation in so accepting the life of another, as to spare and save us : and of our absolute dependence on him, for life and support. This Sacrament was literally instituted to excite and maintain in our minds a sense and remembrance of Christ, God manifest in the flesh, and his suffering death for fallen sinful man. And Christ, God manifest in the flesh, will no doubt be the object of apprehension for all intelligent creatures to excite and maintain in them a proper sense of God, and of their relation to him forever, without intermission or end. Therefore I denominate it a perpetual Sacrament ; which is common and necessary for all rational intelligences, whether they have retained their primitive innocence or not.

But man having sinned, and therein apostatized from God, departed from him, and thus became unclean. As before considered, all uncleanness consists in things being out of proper place, or being in improper relations to each other. Hence there could be no salvation for man, but by cleansing and bringing him again to God ; the divine operation in this, as well as all other things, being invisible to creatures, needed some visible sensible sign or token, which is therefore a Sacrament, peculiar to fallen man : and could have had no place, had not man sinned, and God provided a way of restoration. This therefore is properly an *Incidental Sacrament*.

If the following metaphor is admitted, it may help to illustrate the matter ; in which it may be considered that God placed man so that his course would lead on in a way of life and happiness : The man by transgression deranged ; or off set into filth and pollution, so that his course necessarily led into a gulf of death and destruction.

And God having provided a new head, a second Adam, in and through whom, is the way or course of life and salvation ; of necessity there must be a cleansing and transition from the course of death to the course of life, a transplanting or ingrafting from Adam into Christ. Or as Christ expresses it, being born again.

This Sacramental token appears to be fairly contained, or suggested in God's taking Adam out of the garden where he had sinned ; and transplacing him, so that where Adam was placed, was called the *Presence of the Lord* ; for we read that Cain went out from the *Presence of the Lord*, when he departed from his father's family. It was also very strikingly exemplified in the transition of Noah from the old world to the new, by the flood ; which the Apostle Peter says was the same, or a like figure of christian baptism. Here God placed his name and presence with Noah. When God called Abraham, he gave him circumcision a bloody seal, a sign or token of his presence, that he would be a God to him, and his seed ; which was a placing his special Presence with them. And God in his word, frequently speaks of choosing a place to put his NAME there ; where he would vouchsafe his gracious presence and blessing ; which he did from time to time, according to the condition and circumstances of his people ; and he expressly put his name, and placed his presence in the

Temple, which was a type of Christ. But since the passion and resurrection of Christ; God has chosen baptism, to put his whole TRIUNE NAME therein, to place his special *Presence and Blessing*; so that it is emphatically a *Token of God's Presence*, and badge of his visible Church: as well as of transplanting from Adam to Christ; or being born again. Those therefore, who renounce, or set at nought their baptism unto which they have been brought, by virtue of their connection with their parents, do literally, with Cain, *go out from the presence of the Lord.*

Thus baptism appears to be of great and solemn importance; and that the more, when we also attend to Christ's explanation of being *born again*, wherein he says, it must be of *water*, and of the *spirit*; without which, he most solemnly declares, that *No one can enter into the kingdom of God.*

From which solemn affirmation of Christ the only saviour, may be understood the great, solemn and indispensable importance of baptism. And when we also take in with it, what the same divine Saviour, and teacher says at the institution of baptism. *He that believeth and is baptized shall be saved.* An absolute promise of salvation to him who believes and is baptized. Christ therefore requires the external as well as the internal operation, in order to salvation. It is therefore the command of Christ, and cannot be neglected, but at the hazard of eternal damnation.<sup>2</sup>

So also as to the other Sacraments, which God has from time to time instituted. We see of what awful consequence it was, for Adam to violate the Sacramental token God gave to him. It was

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<sup>2</sup> This is not to be understood of such instances, where Providence gives no opportunity for baptism. But where it is neglected.

death ; by his violation, he was cut off from God, from life, from every enjoyment. In like manner God declares concerning circumcision, and the Passover, that he who neglected them, should be cut off from his people.

They therefore must greatly err, who in opinion disown any external baptism, or other Sacramental token ; and say there are none beside internal Sacraments. This is an impropriety of speech ; for there can be no such thing, as internal Sacrament, for a Sacrament is the external visible Token, answering to, and denoting the internal operations of the Divine Spirit, which are out of sight ; as saith the wise man, *Thou knowest not what is the way of the Spirit.* It is inconceivable by creatures. From which, as before observed, is the necessity of external, visible, sensible signs or tokens, denoting those invisible things, to excite and maintain in our minds, a proper sense of those invisible operations. And God having commanded them, makes them efficacious for the purpose for which he instituted them ; either for the benefit and salvation of those who duly attend to, and perform them ; or the rejection and condemnation of those who neglect them.

## II. APPLICATORY.

HERE then is something which deserves the most serious and solemn attention of those, who, though they do not in opinion reject the Sacraments ; yet live in the neglect of them.

Of these I have no doubt there are many true christians, who are held in bondage, through misapprehension, especially of those words, 1 Cor. xi. 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself.*

Here I have known many serious persons flumble; supposing by this text, that if they should approach the Lord's table in an unconverted state, they should seal their *damnation*; and they have not assurance that they are converted; therefore are afraid they are *unworthy* to come to the Lord's table. For it is a very solemn ordinance. It is the marriage of the king's son; and they are afraid they have not on the wedding garment. And they are afraid they shall not live up to their profession; and they had better not vow; than to vow, and not perform.

On such kind of considerations, they conclude they had better stay away than to come.

I will endeavor to obviate these misapprehensions, by which persons neglect God's ordinances.

In that text in Cor. above mentioned, saying, *eateth and drinketh damnation to himself*: The word *damnation*, does not so properly answer to the original, as the word *judgment*, as it is rendered in the catechism. But as I from the beginning profess to build wholly on the Scriptures, I will still keep to them; and invite the reader to notice the next verses; observe their connection with this 29th verse, where it is rendered; *eateth and drinketh damnation*, verse 30th. *For this cause* (viz because they had eaten and drunk *damnation* to themselves) *many are weak and sickly among you, and many sleep*. It is as plain as words can make it, that the calamities of sickness and death, the Apostle speaks of in the 30th verse are the *damnation* he speaks of in the 29th. Because they had treated that *visible token* unworthily; therefore Christ had visited them with those *visible* calamities or *judgments*. The next two verses, also prove the same Idea, that it was visible or temporal calamity, which the Apostle

246 *The 11th of Cor. is not about qualification.* **APPLI.** **CON.** meant by the word rendered *damnation*, in the 29th verse. "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." This plainly shows that the word rendered *damnation* ought to be rendered *judgment*. For to read this in the 31, and 32 verses consistently with that in the 29th, being rendered *damnation*; these must be read thus. For if we would *damn* ourselves, we should not be *damned*. But when we are *damned*, we are chastened of the Lord that we should not be condemned with the world.

So that it is manifestly a great mistake, to suppose that the Apostle had any reference to eternal perdition, in the word he used, which is translated *damnation*. Because that sense is repugnant to what he says in close, and inseparable connection with it, in the subsequent verses. So that here is nothing that ought to deter any person from the Lord's table.

But they are afraid they are *unworthy* to come to the Lord's table. Taking this from the Apostle's saying he that eateth and drinketh *unworthily* &c. Here again is a very great mistake. What the Apostle here says, has no reference to the qualification of the person. But the manner of his attending the ordinance.

The Apostle does not say; He that eateth and drinketh being *unworthy*: But *unworthily*, which is an adverb, and has a direct reference to the manner of eating; as he was then reproving the Corinthians for their irregular, disorderly and indecent manner of attending the Lord's Supper. The Apostle does not so much as list any thing that they were *unworthy* to come to the Lord's ta-



**APPLI. CON.** *Self examination, for the Lord's Supper.* 247  
ble ; he says nothing like telling them they had better not come. But directly the contrary. *Let a man examine himself and so let him eat.* Take this in connection with the whole of what he says here, together with what he says in the 5th chap. ; where he compares the Lord's Supper to the Passover. And this *Examination* which he directs to, will fairly contain the following ideas : viz. *Let a man examine himself.* Let him retire within himself ; having the avenues of his soul sprinkled with the blood of Christ : By faith viewing that, as the only security from death and the divine wrath ; not daring to venture himself one moment without that divine sprinkling. And there, let him examine, explore and contemplate his own condition and character ; as in himself ; that he is under bondage to sin, exposed to death, deserves it from God, and his insupportable vengeance, in everlasting misery. Thus apprehending himself ; Let him with bitter remorse, and deep repentance ; also with sincere benevolence and ardent love, *eat* of that *bread* and *drink* of that *cup*, which was expressly instituted, to exhibit the death and sufferings of the immaculate Lamb of God ; who died for our sins that we through him might be saved. The man is then in a proper frame of mind and apprehension to receive it according to the offer. Christ says, take eat, this is my body which is broken for you, for such unworthy ill-deserving, self condemned creatures as you are ; this is a visible sensible sign and token of my infinite benevolence, and compassion towards such ill-deserving unworthy sinners as you are. And for the person to receive it with such views, and upon those terms, he *eats* of that *bread*, and *drinks* of that *cup* *worthily*. He considers and treats the ordinance as of infinite

248 *Excuses for neglecting ordinances, obviated.* ART. II. *Con-*  
*worth and importance.* But to come to it, and to  
eat and drink lightly as the Corinthians did, or to  
wholly neglect it, is treating of it as *worthless* and  
incurs the guilt and *judgment* the Apostle speaks of  
in that text. This therefore applies equally against  
neglecting ; as against attending *unworthily*.

The next thing which deters persons, is, *It is a*  
*very solemn ordinance.*

This is an important truth. And by how much  
the more solemn it is, by so much the greater  
should be the awe, and dread of violating it ! But  
to neglect it, is certainly violating it. It is a  
command of Christ, as appears in his institution of  
it. And the Apostle tells the Corinthians he re-  
ceived it of the LORD. Which is of Supreme  
authority. The command and obligation to ob-  
serve it, is *solemn*. Therefore to alledge the solemn-  
ity, as a reason or ground of staying away from  
it, or neglecting of it ; is placing the *Awe* of the  
ordinance, entirely on the wrong side. Hence  
the solemnity of it is a cogent reason or ground  
why we should *attend* it, with profound reverence,  
humility, repentance and sense of our unworthiness.  
For it is a violation of the ordinance, either to ab-  
sent, or to come, with a light trifling mind, or in a  
light manner.

The next thing in the way of persons' coming to  
the Lord's table, is, *They are afraid they have not*  
*on the wedding garment.*

It is worthy of consideration here, that in the  
parable, the doom of those that stayed away ; was  
as bad, as his who came without the wedding gar-  
ment ; so that here is far from being any ground  
for neglecting to come, as being more safe ; or less  
hazardous, than coming without the wedding gar-  
ment. The truth is, there is no safety in either of

**APPLI. CON.** *Excuses for neglecting the ordinances, obviated.* 249  
them ; but infinite hazard, in either neglecting to come ; or in coming without the wedding garment ; in the sense of the parable as here introduced. It is a hazard equal to the worth of the soul, and the feelings of the person to all eternity.

But I am of opinion, that that parable has a more extensive meaning than merely as above introduced. And the man without the wedding garment represents all such as live under the light of the Gospel ; whether they have ever personally joined to the Church or not.

And the address to every Christless person, having lived in a land of Gospel light, under the means of grace ; will be, *Friend how camest thou in hither ?* That is, how camest thou to live under the light of the Gospel all thy days, and hast never embraced the Gospel ? Must not this strike those that have never paid so much regard to the Gospel as to profess it, as pungently as those who have ? Both having the same means and opportunities. Can they meet such a demand with any better answer ? Must not all be equally speechless ? So that here is not the least shadow of grounds for any less hazard, out of the Church, than in.

The next excuse, is, *They are afraid they shall not live up to their profession ; and they had better not vow, than to vow, and not perform.*

The mistake and fallacy of this excuse may very much appear in what is said as to the foregoing particular : It being there shown that there is no sinning safely, out of the Church more than in it. And this seems to suppose the making a saving of hazard in sinning, by not professing religion. And this is supposed to be supported, by those words, viz. It is better that thou shouldest not *vow*, than that thou shouldest *vow*, and not pay. But there is a

250 *Coming to G's ordinances, nothing like a vow.* APPLI. CON-  
great mistake in comparing the joining to the  
Church or coming up to God's instituted ordina-  
ces, to a *vow*. For *vows* or free-will offerings,  
were a promise of something to the Lord, which  
was not before required of the person, but when  
he had promised it, he then was strictly obligated  
to perform : But a vow or free-will offering could  
not be made of any thing which God required by  
his law. Thus in the law regulating vows, Lev.  
xxvii. 26. *Of the firstlings of the beasts no man  
shall sanctify it, IT IS THE LORD'S.* What  
God claimed as his, or required by his law, no  
man could make a vow or free-will offering of that.  
Thus as to every person in a land of light, God re-  
quires of him to attend all his ordinances, and it  
is not left for any person to say whether he will or  
not. Will not all allow, that the authority of God,  
the Lord and sovereign of the universe, is as great  
as the authority of men ? and when any person is  
born and educated in a state ; or comes from any  
foreign state or country into a state, he is under  
obligation to obey the laws of the state where he is,  
whether he says he will, or not. But if he pleases  
to make a present to the state, or to any individ-  
ual ; that is another thing, that is the same as a vow,  
in religious matters.

Thus may be seen the entire difference between  
coming up to God's instituted ordinances, and the  
making of vows. The coming up to all God's in-  
stituted ordinances, being what he positively re-  
quires, *It is the Lord's.* Therefore, for any one to  
do it, or neglect it, as being a *vow*, is of the nature  
of sacrilege, a robbing of God. Therefore it is a  
great mistake to suppose that the liberty of enter-  
ing into vows, or not ; gives any countenance to  
the omission of any of God's instituted ordinances.

It is also this same mistake that many people are under, in supposing that what Christ says of bringing a gift to the Altar, Mat. v. 23, means coming to the Lord's Table ; or is any way applicable to it.

Thus I hope all those misapprehensions and mistakes, which many serious thoughtful persons labor under, deterring them from God's instituted ordinances, are fully obviated. And I hope those more inattentive may be benefited thereby ; discerning therein the fatal mistakes they are resting upon, in their security of mind. Yet I will say a few things more directly as to the situation and excuses they rest in.

It appears to me a matter devoutly to be lamented that persons should be trained up in a habit of thinking or feeling, as if they were not under obligation to observe God's ordinances unless they personally engage, that it is a *vow*, and so long as they do not *vow*, they are not obligated. This is indeed true as to *vows*, and so long as persons suppose it to be a *vow*, so long they naturally feel safe in neglecting God's ordinances. And the church, considering and treating baptized persons as not belonging to, or in covenant with the Church, is really making nothing of their baptism, and it necessarily generates in the apprehensions and feelings of the rising generation, a fixed habitual sensation that their baptism is nothing, of no consequence ; and as to the other Sacrament, they are trained up to believe they are not criminal for neglecting that, so long as they have not *vowed* ! And thus the Sacraments are both made light of ; treated as of no great consequence, as being of little or no importance. And it naturally forms a habit of thinking and feeling, that they are most safe, not to approach the Sacra-

ments. And such conclusion is doubtless true, if such treatment of the matter as above noticed, is right.

But let every one pause here, and solemnly inquire what this leads to. Is not this setting at nought the authority of God, who has instituted the Sacraments? and so strictly enjoined the observance of them? And is not this virtually an impeachment of the divine wisdom and goodness of God, as instituting futile ordinances, and making much of them, when they are of little or no importance?

I will not suppose that any body means so. But I fully believe there is the hand of the tempter, in all this; *Of that old serpent called the Devil and Satan, which deceiveth the whole world*; Rev. xii. 9. "Who began very early with the first human pair, and seduced our first parents. He has always had it his primary object, to set at nought, and pervert God's Sacraments; that was the first we hear of him. And he has been pursuing that

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"Although perhaps this Text alone, might be sufficient to justify me in ascribing so much to the agency of the Devil, as in the subsequent pages; yet since many are unwilling to admit, that there is any such thing as Angelic agency in carrying on the affairs of this world; it may not be impertinent to notice some of the many passages in Scripture that plainly assert such agency.

Waving the many places in Scripture showing that God effectuates his special dispensations of providence by Angelic ministration: We may notice some places showing that he thus carries on his ordinary providence, especially toward the righteous, those that trust in him.

Of the many places to this purpose, we may notice that Psalm xci. 11, 12. "For he shall give his Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." We find also that the Apostle to the Heb. speaks of the Angels as ministering spirits, sent forth to minister for them that shall be heirs of salvation, Chap. 1 verse 14.

object ever since ; especially since Christ the Son of God was manifest in the flesh, has conquered the Devil, and is exalted on high. Before that event, that old Infidel doubtless hoped to defeat Christ of his incarnation and exaltation, but now, that is established in fact ; yet he exerts himself to have it disbelieved, and to pervert whatever announcements, or indicates that *truth*. And the Sacraments, so directly lead to Christ, and exhibit that *truth* in such sensible *tokens* ; the Devil specially exerts his faculty of deception to pervert them. He indeed perverted God's worship before. But the Sacraments were then so involved in shadows, that perhaps he did not distinguish them, from other shadows ; however he perverted God's institutions of worship then, to idolatry. But since the passion of Christ, and God's institutions are disincumbered

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*§ 13* But it is not so direct to my present purpose to dwell on the agency of good Angels, in carrying on the affairs of this world ; as to notice and show that the evil Angels are active in the scenes of providence ; having power when permitted, to affect both the bodies and minds of mankind ; to operate on other animals, and on the elements. Witness what Satan did to Job's body. What he did to the elements, to destroy Job's substance. What he did to the minds of Ahab and his prophets. What he did to the swine, which he hurried into the sea. But it does not appear, that the devil is sent by God, in the sense that good Angels are ; but is constantly roving about and watching his opportunity to do mischief ; and if he were not restrained by God, would make the most awful havock in the world that can be imagined. This is evident from what he has done, when God for sovereign purposes ; or for judgment, has permitted him. But we are abundantly taught in Scripture, that the Devil is always busy, endeavoring to deceive, seduce and destroy mankind : And if he can do no more, at least to deceive them into things to dishonor Christ, and wound their own souls. He is styled, *the God of this World*, 2 Cor. iv. 4. *The prince of the power of the air—works in the children of disobedience*, Eph.

of shadows ; the Devil no doubt, now sees clearly, the Sacraments leading directly to Christ, honoring him, and calculated to excite and maintain in the mind, a reverend and grateful sense, and remembrance of him ; testifying and exhibiting that truth which he, the old Infidel, always disbelieved, and denied ; and which he has exerted himself so much to prevent and disprove. It cannot but engage him with all his malice to revenge, his faculty to deceive, and power to molest, in perverting those Sacraments ; to insignificance or idolatry.

Accordingly we find that he soon perverted the Holy Supper, among the Corinthians ; running them into such a rude manner of attending it, that

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ii. 2. *The ruler of the darkness of this world*, Eph. vi. 12. *And would, by his emissaries, if it were possible, deceive the very Elect*, Mat. xxiv. 24. And no doubt he does deceive them into many things, and sift them like wheat. Though by divine restraints, he is not suffered to lead them into fatal deception. Yet many times so as to dishonor Christ and wound his cause. The sword of the spirit, to withstand him, is the *Word of God*. If any therefore depart from the Scriptures, they fall within the Devil's reach, and will most certainly be deceived by him. If persons adopt any opinion, and then endeavor to bend the Scriptures to their opinion ; it may be depended on, that the Devil will second them therein ; he can bring detached mutilated passages of Scripture, suited to the object, as he did to Christ, adapted to his own object : And having power to operate on the mind, he can doubtless fill them with a transport of joy and delight, in their own speculations, and admiration of themselves ; as well as he filled the heart of Ananias, to lye about the price of his land. And thus the Devil by his art, and wiles, may bring them to believe any thing he pleases ; however antiscrptual or absurd. And its being so generally the opinion, that the Devil can do nothing among mankind, gives him all the opportunity he can wish, to assault persons, and do what he pleases, unsuspected. And no doubt he originated that opinion ; for while persons believe he cannot molest them, they are necessarily ignorant of his devices.



the Apostle said it was *not to eat the Lord's Supper*, to eat and drink as they did. I think we must suppose this was of that old deceiver; for the Apostle speaks to them as real christians notwithstanding, and solemnly admonishes them to reform that abuse, and perversion of the ordinance. Here we see that the Devil had very soon run christians into at least insignificancy, as to the Lord's Supper, making nought of it; so that it had no Sacramental significancy. There can be no doubt that this was most consummately gratifying to the Devil, to have the object of his inveterate hatred so contemned and openly dishonored. And he no doubt hoped the Apostle would tell them they had better not pretend to have the Lord's Supper at all.

But though Satan was at that time defeated of his design with the Corinthians; yet he did not abandon his object; nor forsake Christ's Churches; for we find he soon had a synagogue in the Smyrnaan Church. And the Devil cast some of them into prison. Satan had also a *seat and dwelt* with the Church in Pergamos; and obtained there to have at least one faithful Martyr murdered.

It appears also that Satan was in Thyatira, and set up a Jezebel prophets, teaching; and seducing many of the Church; and led them into fornication and idolatry.

Satan had also a Synagogue in Philad'e'phia who practised hypocrisy and falsehood, to interrupt and injure what they could, the cause of Christ.

These are mentioned, to notice how indefatigable and unremitting the Devil has been, in opposing Christ, God manifest in the flesh; and endeavoring to injure his cause, though there does not appear in these instances; so direct an attack upon the Sacraments. It is probable, that the Apostle's

admonition to the Corinthians was then so recent, that he could not prevail any thing, as to them : Therefore, plyed himself to those means or measures, to which the genius of the times was adapted : Which was chiefly persecution and seduction in their moral conduct.

But soon after the Church had rest from persecution, by her heathen enemies, the Devil prevailed to pervert the *Sacraments*, to insignificancy, superstition and idolatry.

For long since the Papists have reckoned seven Sacraments. In this they take in the true Sacraments among the rest ; yet it makes such a confusion of Ideas, that the meaning of the true Sacraments, is so absorbed in the chaos ; that the meaning can hardly if possibly be found ; and thus they become insignificant.

Again, as to baptism ; they have devised such a nasty composition of oil, wax, balsam, spittle and sometimes some other things to apply instead of water, that it cannot give the Idea of cleansing. And thus wholly obliterates one essential Idea, of the ordinance and is at least superstition, and total perversion of the Sacrament. Then applying it in form of the Cross, is a species of idolatry.

As to the supper, they have a sort of wafers made ; and pretend it is the real body of Christ, and likewise that the wine is the real blood of Christ. And then deny the wine to the common people. All this, can be nothing short of real idolatry ; and a gross perversion of that holy ordinance.

Having touched upon the ancient and foreign conduct, of that *old serpent called the Devil and Satan, which deceiveth the whole world* ; we may perhaps, be better prepared to detect him at home. He deceiveth the whole world. We cannot sup-

pose he has neglected us. It concerns us then, to search him out, and *not be ignorant of his devices.* Wherein I have no doubt we shall find, that he has been as busy here, as ever he was any where; and has deceived people into many things to dishonor Christ, and pervert his Sacraments.

But here let every one be cautious, and not flatter himself with impunity for his errors, or misdoings; because he is tempted or deceived into them; for although they may extenuate faults in a person, yet they cannot exculpate him. For our first parents were tempted and deceived; yet their violation of God's Sacrament, was of awful consequences. Therefore it infinitely concerns every one, duly to appreciate; and properly to attend all God's ordinances.

It is well known there are many who hold in opinion, there are no Sacraments. I cannot suppose that those persons *mean* to oppose God, or dishonor Christ. But I must suppose they are *deceived*; by that old deceiver, who was always opposed to *Sacraments*; who deceived our first parents, and who *deceiveth the whole world*, ever since.

But there are many who in opinion, and profession hold to *Sacraments*; and speak of them with great veneration, and I have no doubt they think so; yet through misapprehension, being as I have no doubt deceived, by that old deceiver; they do in effect pervert or make nought of them.

Thus as to baptism, some say it is a *dedication*; that when an infant is baptized, it signifies that the parent who is active in the *dedication*, does keep covenant; or is a token of the *parent's* good covenant standing.

I can discern no Sacramental Ideas in this of any kind; there is nothing in this, denoting a

cleansing or transplanting from Adam to Christ, in order to salvation. Indeed it is not pretended to be a *Sacrament*; but a *dedication*. This then is an entire, and total subversion of the ordinance; it is stating the meaning of it to be something wholly diverse from what God instituted it. And not only diverse; but directly contrary to God's word; for the child is not the parent's to give or dedicate to God, in covenant relation: *It is the Lord's. It is born his*, in covenant relation; and what the parent has to do, is in obedience to God, publicly to recognize God's right to the child, having his name put upon it according to his institution. And there is the same impropriety in considering baptism a *dedication*; that there is in considering coming to the Lord's Supper a *gift* or a *vow*.

Again some will say the meaning and design of baptism is, It is an initiating ordinance into the christian Church.

Another statement I have heard, is, It is a prerequisite for admission, into the Church.

Others will say, It is following Christ into the Water.

Others, not much dissimilar to the last, will say, baptism is an *example*, to follow the example of Christ, because he was baptized.

The same perhaps will say, baptism is a *burial*; as we read, *buried with him by baptism*.

I cannot discern one Sacramental Idea, in all these statements, of the meaning of Baptism, if Sacrament is defined and explained right, in the foregoing *Treatise*; to be an outward sign or token, of some spiritual or invisible thing. And if baptism is defined and explained right, to be a sign or token of *Salvation* by cleansing and transplanting, from the kingdom of Satan, to the kingdom of God,

from Adam to Christ, from nature to Grace, &c. there is not as I can discern, one single trait of baptism, in all those statements or definitions. The meaning and design of the ordinance in them must therefore be totally lost and perverted ; to the ample gratification of that old serpent, and deceiver ; who always hated Sacraments, and especially when they plainly signify, or denote Christ, God manifest in the flesh, the only object of salvation ; and when by a sensible sign or token, that *truth* is acknowledged and confirmed, which he always hated, and endeavored to disprove. Yet I have no apprehension that those who hold to those notions about baptism mean to join the Devil against God and Christ his Son. But the Devil is an arch deceiver, deceiving the whole world, has practised it now almost six thousand years.

But there are others, who though they hold to baptism as a Sacrament, hold that it is a token of cleansing, of ingrafting into Christ, that it is in the place of circumcision ; and according to God's covenant with Abraham, bring their children to baptism : Yet have not escaped the wiles of that old deceiver, in perverting the ordinance. For though they speak of it as a very solemn and important ordinance, and I have no doubt they really esteem it so ; yet make almost nothing of it ; for children are properly and publicly baptized in the Church, and that is all. Nothing more is done about it ; nothing more is made of it. If they run into moral scandal, no notice is taken of it. Why ? The answer is they don't belong to the Church ! The Church have nothing to do, to judge them that are without ! On the same ground, baptized persons grow up, and never come to the Lord's table, the Church never say any thing, to enquire,

whether they acknowledge any baptismal obligations they are under.

Now where is baptism ! What is it ? If it does not contain some connection with the Church, so that the Church have some duty toward them, to call upon them ; either for neglect of duty, or moral scandal ; What does it contain ? The same persons will as readily deny there is any more evidence, or ground of hope, that a baptized infant, dying, is saved than one that is not baptized. There is a valley of objections against that. So then, there is nothing can be found, that people who hold to the ordinance, will admit is any difference, between baptized persons ; and those that are not, neither while they are infants ; nor when they are grown up. Thus baptism is treated as nothing, and the rising generation necessarily trained up, in a habit of thinking and feeling, as if it was nothing. And is not this making nought of baptism ? And a real and fatal perversion of the ordinance ? I think it cannot be doubted, that the old serpent, the deceiver of the whole world, has a hand in all this.

But if parents would do their duty to their children, and households, as God said he knew Abraham would ; and the Churches would treat them as belonging to them, as being in covenant with them ; and after they are grown to years of ripeness and understanding, if they commit immorality ; call upon them, as having violated the covenant obligations they are under ; also if the Church at proper seasons, should in a kind and affectionate manner, call upon baptized persons publicly to signify whether they acknowledge their baptismal obligations ; and invite them to come forward, and explicitly recognize their relation to God, and

covenant obligations to him ; and commune in the Holy Supper, of commemorating the dying love of the Lord Jesus Christ, God manifest in the flesh ; something like this, would manifest that the Church made something important of Baptism ; and must have a direct and natural tendency to eradicate that habit of thinking and feeling, in the rising generation, that they are not under obligation to observe God's ordinances ; and that so long as they do not *vow*, nor personally promise, their neglect of God's ordinances, and violation of his commands ; is excusable ; that therefore they are safest in their neglect of coming up to God's ordinances. And the Church thus calling on baptized persons, would have a tendency to excite in them different apprehensions and feelings. When they see the Church made so much of God's ordinances and commandments, it would undoubtedly be an eminent mean, to bring baptized persons, and even others, to feel as if God's ordinances, and laws were of great importance ; and that there is no safety in neglecting ; or violating of them. *b b*

And this leads to their seriously engaging to approach the Lord's table.

But here that old Infidel, Apostate & Deceiver,

*b b* In conversation once, with a friend, of things of this nature, he told me, that some years ago, the Church to which he belonged ; after serious consultation on the matter ; had a Lecture appointed for the purpose ; and by their Pastor, officially called on all baptized persons to manifest, whether they acknowledged that they were under *covenant obligation by their baptism* : And if they did acknowledge such obligation ; to signify it by rising up. There was a general rising up. At the same time the Church invited them to come forward, and recognize their relation to the Church. And soon after, there was an extraordinary flocking into the Church ; about forty at one time ; and in a little more than a year after, as many as a hundred, joined to the Church.

has long since erected a battery, planted with formidable artillery, to prevent persons from approaching the Lord's table properly. If persons should come to it in a rude manner; as the Corinthians did, which Paul reproves; or if they come for the sake of worldly emolument, or posts of honor or profit, where the laws require the partaking of the Eucharist for that purpose; or if persons come wholly stupid and senseless of the nature and importance of the ordinance; the Devil it is likely has no objection to their coming so.

But for persons to come seriously to the Lord's table, according to its meaning and institution; nothing can be more directly against that old serpent; it is openly and visibly, by a most solemn act, owning and recognizing that *truth*, God manifest in the flesh; which the Devil has, from the first we hear of him, been always fighting against, and trying to disprove. He therefore opens his battery, and plies his artillery against any so assaying to approach the Lord's table, with all the art and cunning to deceive, he has acquired in so many thousand years. He begins likely, something as he did with the woman: Yea hath God commanded you that ye shall *EAT* of that *bread* and *BRINK* of that *cup*? He makes a Question of it first, whether it is a command of God? And makes the person believe, it is a *vow*; or bringing a gift to the Altar. Then advises the person "to be cautious, for it is a very solemn ordinance, and perhaps you are *unworthy* &c." And it is written, if you *EAT* of that *bread* and *BRINK* of that *cup* unworthily, you *eat* and *drink*

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" Here the Devil perverts even Grammar itself to pervert the *Sacrament*; The word in the text is *unworthily*, which we all know is an adverb: But he turns it, to an adjective.



damnation to yourself ; it can't be any less than, that you will seal your damnation. You ought to be converted to partake of that ordinance ; and if you doubt whether you are converted, you will certainly be damned ; for it is written, he that doubteth is damned if he *eat*. It is the marriage of the king's son ; and you know the awful doom of the man that had not on the wedding garment. And if you should join to the Church, may be, you would not live up to your profession, and it is written, you had better not *vow*, than to *vow* and not perform. You see how it looks in Church members, when they live loose and scandalous lives ; much worse than those who never pretended any religion. On all those considerations, you had much better not to make a profession, than to make one. And especially when you see how dangerous it is to *eat* and *drink* in that holy ordinance, if you should be unworthy ; and so long as you have any doubts of your being converted ; it is much *safest* and *best* for you, not to pretend to join to the Church, nor to partake of that ordinance !"

The Devil, that old deceiver, perseveres in that same plan against God's Sacramental token, that he began with our first parents. Then, when the Sacrament consisted in NOT EATING, he exerted his subtilty to deceive, and persuade, that it was much best for them TO EAT. Now, when the *Sacramental token* is EATING ; he urges that it is much best NOT TO EAT. Thus he levels his artillery of deception, directly against God's Sacrament, from first to last.

The Devil is such an inveterate enemy to Christ, and his Sacrament, which exhibits him, and his conquest, over the old serpent and deceiver ; that it cannot be doubted, he plies his arts of deception

with the Church, in their admission of members. Having first deceived them into an opinion that baptized persons are not in covenant. At least a practice according to such opinion. They are to be admitted *anew*, as much as if they came from among the heathen, saving only baptism is not required.

Here if the deceiver cannot lead the Church into a loose method of admitting members, without much, if any appearance of solemnity ; or understanding and belief in the meaning of the ordinance; he may likely by the other extreme, lead them into a scrupulosity sufficient to deter, and discourage some humble diffident christians, which answers him a desirable purpose. Here he tells the Church " they must do the work of the Lord faithfully ; they must not set the doors of the Church too wide open, so as to let in hypocrites, and the unconverted, they must examine them publicly, till they get evidence, that the candidate is really a true christian, they ought to have evidence that the heart is sound, for that is the main thing : They ought to do a great deal, and guard the door into the Church every way ; so as be sure to keep out hypocrites, heretics, the unconverted and all that are not sound at heart." Now the Devil well knows that all this will only serve to keep out the most humble diffident christians, but will not keep out one hypocrite, heretic, unconverted or false hearted person ; *dd*

*dd* This is by no means, to be understood, as invalidating the importance of frequently admonishing one another ; and of every one's living a life of repentance and self examination. But to make *Conversion* (which is a thing the Church cannot know) the *Term* of approach and admission into the Church ; I can find no such *Term* in the Bible ; and it gives the hypocrite or false professor, an ample resting place, when he has the opinion of the Church that he is converted ; to sit down easy all his days, without any further examination.

neither does he care how many such get into the Church. If they have a mind to come in, they can easily learn a story that is according to the genius of the Church, where they are, and he would be willing to help them to deliver it off very eloquently; and such persons would not be very scrupulous, of having every thing they offered, to be the truth from their hearts.

But the humble, honest, diffident christian, would not, for the world advance any thing but what is the real truth in his heart, and perhaps he never did experience some things which the genius of the Church requires; or if he did, does not feel so clear in it, as that he dare to advance it; so that he would not presume to offer himself. If the genius of the Church should require, that in order to determine whether the person is converted; he should experience a willingness to be *damned*, or to suffer *eternal misery*; I can hardly suppose, that the humble broken hearted person, who had ever felt the terrors of the Lord, and the weight of his indignation against sin, very pungently; could sincerely venture to say, that he should be willing to continue in that *misery*, to all *eternity*; even though it might be to no greater degree than he felt it here. And when he considered, how much greater it must be expected in the future world; instead of being willing to continue in that condition *forever*; he would be apt to cry with the publican, *God be merciful to me a sinner!* But the proud hypocrite, who valued himself upon his humility, and high attainments; having never felt any of those compunctions of soul; nor being very scrupulous, of speaking the real truth, from his heart; when he supposed it might raise him in the opinion of those who heard him; would readily

boast, how he had hated God, and wished he could kill him ! And then he was brought to be willing to be *damned* or be *forever* miserable ! ! While the humble, honest, sincere christian, would not dare to say that. Yet he might, no doubt very readily and gladly say what Philip received the Eunuch upon ; That he believed, that JESUS CHRIST IS THE SON OF GOD. But that is what the Devil abhors above every thing. It is a *truth* he has been at war with all his days. Neither can I suppose, the Devil would be willing to agree to it, for a term of admission, if the candidate should say, " He hoped he truly found a heart to give up himself wholly to God, according to the tenor of that covenant of grace which was sealed in his baptism ; and to walk in a way of that obedience to all the commands of God, which the covenant of grace requires, all his life."

This is too simple. The proud self-righteous hypocrite, would not be willing to stoop to it. Beside there is too much of a recognition of baptism, to be agreeable to that old infidel deceiver ; it would answer his purpose much better to have that kept out of sight ; or winked into insignificancy ; and have something more showy, which the hypocrite may pride himself in : But the humble, honest, diffident christian dare not profess. Thus no doubt the Churches are many times deceived, by that old tempter, into things which wound many of Christ's little ones, and pervert his Sacraments, while they honestly suppose, they are doing his service.

When the Devil has succeeded to have a large proportion of false professors, in the Church by one means or another. It furnishes him with an efficacious engine to disparage christianity, and to

pervert the Sacraments ; or to reduce them to insignificancy. For when such false professors, acting themselves, and according to the wishes of their master ; live loose lives ; some of them run into immorality, of a greater or lesser magnitude ; some of them with the Pharisees of old, make their religion a tool, to cozen, cheat, defraud and overreach their neighbor in their dealings ; while they by their demure looks, visage of sanctity and affected tone ; detach their neighbor from his guard ; and make him a prey to their avarice. And perhaps there are not innocent ones enough in the Church, to cast a stone at them : or possibly their crimes are such, that they cannot be detected and punished, or publicly reprov'd. This gives ample source for reproach upon the Church, and affords abundant gratification to that old serpent which deceiveth the whole world. And that the more ; because hereby many who are serious, are made to stumble about joining to the Church. And many if not all, who are less thoughtful about the great things of God, and the eternal world, and especially the youth ; are fixed in their opinions, and feelings, that they are most safe, not to pretend any thing about religion, when the professors of it conduct so. Thus they are hardened down, in a state of security, without God in the world ; without confessing Jesus Christ the Son of God, before men. Without attending ; or paying any regard to God's Sacraments ; which have been found in this *Treatise* to be of so great IMPORTANCE ; even so great as LIFE and DEATH. And thus they are fixed, exactly according to the wishes of the Devil ; by the same deceit that he began with our first parents ; and has practis'd in all the world ever since to this day.

My friends, both serious, and thoughtless. You see this cannot be the right way which you are in, by your conclusion from the wickedness, of many in the Church; since it settles you in the way of certain death; agreeably to the wishes and design of that old adversary and deceiver.

Suffer me therefore, to teach you the good and the right way. Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you.\*

Consider, he hath so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.† Believe in him. He is the way‡. He was a perfect pattern for us in religion and morality. And it was his custom to go to meeting on the Sabbath day.§ And he constantly attended God's instituted Sacrament, in communion with that Church; and when it was so that he could not with propriety, and safety do it in the temple, yet he attended it where he could, in Jerusalem, the place that God chose, to put his name there. And the Church was full as corrupt then, as it is now; had as wicked members in it, as there are now, and as great a proportion of them wicked, as now. And perhaps you will all suppose there was a greater proportion of wicked members then, than now. Christ's conduct herein, was doubtless a perfect pattern for us to follow.

There is therefore no excuse or grounds for any one to neglect God's instituted Sacraments because others are wicked. By how much the more the Church seems to be decaying, and falling away to-

\* 1 Samuel xii. 23, 24. † John iii. 16, ‡ John xiv. 6.

§ Luke iv. 16.

**APPLI. CON. FINALLY, God's War is the Good War.** 169  
sin, and as if coming to nothing ; by so much the more, you ought to join, and be watchful, and strengthen the things which remain, that are ready to die.\*

Consider how important, how necessary they are, how strictly God has enjoined them, and how dangerous it is to neglect them.

Consider also how great things God has done for you, in giving his Son, God manifest in the flesh, not only for a pattern for us to walk by : But also to lay down his life for us, because of our sins and rose again for our justification, and has instituted the Holy Supper for a token, an essential *Sacrament*, expressly designed to maintain in our minds a remembrance, and sense of those great things he has done for us.

This then, *Is the good and the right way.* *Only fear the Lord and serve him with all the heart, Remembering and considering how great things he has done for you.* Remember them by attending that *Holy Sacramental Token*, he has expressly instituted for that purpose.

**FINALLY.**—When there are so many opinions about religion, and God's ordinances ; and so many ways people take concerning them ; and we are sure so many ways, cannot all be right : It should excite us to *Ask for the OLD PATHS, the GOOD WAY and walk therein.*

God's way was no doubt the *Good Way*. He took Israel from Egypt to a visible nearness to himself ; and baptized them on account of their relation to Abraham, he esteemed and treated them as being in covenant with himself by virtue of his covenant with Abraham, he brought them into his visible

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\* Rev. iii. 2.

270 *Advancing from passive to active Membership.* APPL. COM.  
family and school; in which he declared his covenant  
the ten commandments. The people upon hear-  
ing them, say, *All that the Lord hath said, will we  
do and be obedient.* This God said was well spoken.  
But this did not bring them into covenant with  
God; they were in covenant with him before.  
But before that, they were passive members; upon  
saying that, they commenced active members in  
God's visible Church.

So all children of believers or professors are  
passive members of God's visible Church, as soon  
as they are born, and have a right to all the priv-  
ileges their condition of passiveness admits of, or  
requires; which are Baptism, instruction and dis-  
cipline; and when they have arrived to an under-  
standing of God's covenant, his commandments,  
they ought to come forward and explicitly recog-  
nize their covenant relation and obligation to God,  
and as Israel did, solemnly profess, *All that the  
Lord hath said will we do and be obedient.* Or if  
they profess that they are disposed to *observe all  
things whatsoever Christ has commanded*; it will be the  
same thing. Their profession doubtless ought plainly  
to contain this. By this they explicitly advance  
from a passive membership to an active membership.  
But not as new members. Any baptized person in  
any Church, coming forward seriously and solemn-  
ly professing as Israel did; which God said was  
well: I see not, why the Church should hesitate  
readily acquiescing, in his enjoying all Church priv-  
ileges; without inquiring whether he is *converted*;  
for they cannot know that, if they do inquire: But  
God knew Israel were not all *converted*; when he  
took them into the enjoyment of Church privileges.  
The Apostle Paul 1 Cor. x. Chap. expressly men-  
tions this, viz. Their participating of the Sacraments,



and many of them being unconverted ; and perishing through unbelief. And he says that these things were examples, and written for our admonition. Not indeed to admonish us not to admit persons to God's ordinances in an unconverted state : But to admonish us not to indulge ourselves in any irreligion, or immorality, or venture ourselves in an unconverted state one moment ; either in the Church, or out of it.

I have frequently seen, and heard it advanced as an argument for infant baptism ; that we have no account of any adults baptized in settled Churches ; that therefore, the presumption is, that they were baptized in infancy.

The same observation will hold good, as to receiving members into the Church. We have no account of any instance of receiving into the Church in settled Churches. The presumption is as strong, that they were considered as members in their infancy : Which I have no doubt was the case ; and that they baptized them on that ground, and treated them accordingly.

But one who is not baptized, and seeks admission, his condition will require that he solemnly profess that he has heard and understands God's word and ordinances, so far as that he *gladly receives the word, and believes that Jesus Christ is the Son of God* ; and that he is disposed to *observe all things whatsoever he has commanded*. If he has been guilty of immorality ; he ought to make a public confession of his fault ; as they did, Acts xix. 19. at their joining the Church. Upon which I see not, why he may not readily be received and baptized, as a new member profelyted to the christian Faith.

I do not know that the forms generally practised of persons joining to the Church, will do any

272 *No unclean person may approach God's ordins.* APPLI. Con-  
hurl ; provided they are so modified, as that nothing is required of the proponent as a term, but what is fairly contained in the Scriptures : And provided baptized persons are considered and treated, as belonging to, and real members of the Church. But that baptized persons ought to be considered, and treated as real members of the Church, disciplined if they commit immorality ; and when they are from under their parents, called upon, if they neglect coming up to God's ordinances ; I think is evident from Scripture.

Here perhaps some will exclaim. You are setting the doors of the Church open for all ; for the loose, irreligious and profane ; to come to the Lord's table ! I answer. By no means. For the Church ought not to allow any such members to be among them ; but discipline them, and cast them out, if they cannot be reclaimed ; and not think to rid themselves of their duty to children, by esteeming and treating them as not belonging to the Church, and so keeping them from their duty, viz. coming up to God's ordinances. Neither ought the Church to suffer any immoral, and thus visibly unclean person, to approach the Lord's table, and pollute his ordinances ; whether they judge him *converted* or not.

I have now finished my *Treatise*. In which, I have endeavored to strengthen the weak hands, confirm the feeble knees, encourage the fearful heart ; and to make straight *Paths* for the feet, so that the way-faring men may not err ; nor the lame be turned out of the way.

And I devoutly wish that all mankind may ask for the OLD PATHS, the GOOD WAY, and walk therein, and find rest for their souls.

A. M. E. N.

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## E R R A T A,

THE Reader is desired to correct the following *Errata* which escaped notice in the proof sheets. The errors happening to be generally near the bottom of the page are counted so, except when it is written *from top*.

Page	line	to be corrected
	15	for lead read led.
12	12	for relations r. relations.
14	12	& 13, of of dele one of.
19	7	from top, for would r. should.
27	21	for THUTH r. TRUTH.
29	8	from top, for vi r. iv.
36	9	read intelligences.
46	9	read his gracious.
59	16	for receive r. revius.
65	6	for Sing r. Sign.
67	11	for had r. hath.
76	17	the God's dele the.
77	3	for v fible r. viffble.
103	15	from top, for lead r. led.
107	4	& 5 from top, of of dele one of.
115	9	for bapifms r. baptifms.
126	11	from top, for gant r. gall.
143	5	from top, for lead r. led.
149		The last word in the Text, of, out of some copies.
166	9	for warfaring r. way-faring.
172	17	from top, r. conjunctively.
192	12	from top, r. multitudes.
196	15	r. hesitate.
197	13	from top, r. inexhaustible.
230	9	read body.
232	12	read Canaan.
249	5	read principal.
	219	read acknowledging.

There are several other small *Errors* which the reader will readily correct.

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